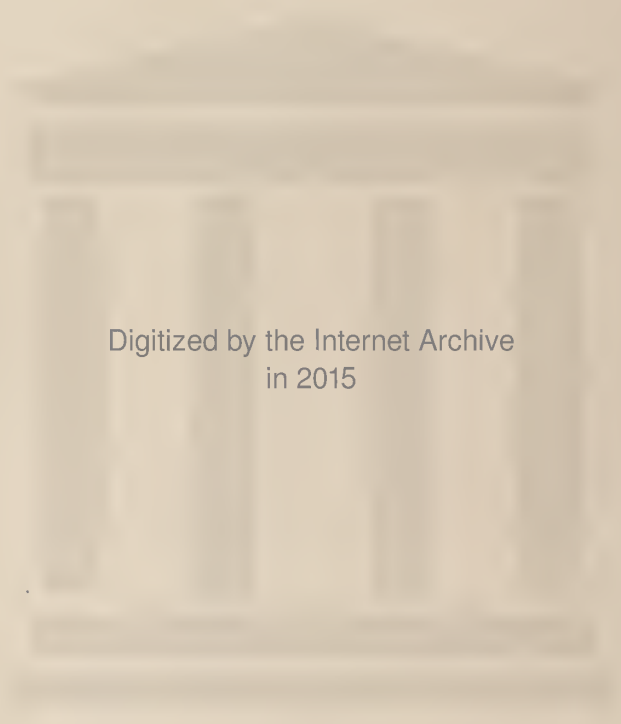


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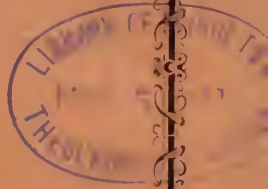
OF THE

A. B. L. E. M.

AMERICAN MADURA MISSION.

FOR

1885.



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Madura:

PRINTED AT THE LENOX PRESS, PASUMALAI.

1886.

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Annual Report

OF THE

A. B. C. F. M.
American Madura Mission.

FOR

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MADURA:

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1886.

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R E P O R T
OF THE
American Madura Mission.
1885.

It is the custom of the missionaries of the American Madura Mission to assemble at the beginning of each year for the purpose of transacting the financial and other business of the mission and agreeing upon the report of the previous year which is then presented for revision and approval. It was the privilege of the writer of the present report, after not quite a year of observation of mission work in the Madura District, to listen for the first time with his fellow missionaries to the reading of such a report for the year 1860. In taking up the pen twenty-five years after to continue these yearly records, it is natural that the memories of former days should mingle in comparison and contrast with the facts of the present. The facts and figures of the present may derive much significance by the setting which is thus given.

The Missionaries.

Mr. J. S. Chandler and family left the district in Feb. and sailed from Bombay on April 3rd on a furlough, after eleven years of work in the district. Mr. J. C. Perkins and wife, Mr. D. S. Herrick, a son of Rev. J. Herrick, formerly of Tirumangalam and Miss M. P. Root, M.D., arrived from the U. S. Oct. 14th. Mr. J. Herrick is still in the United States. Mrs. T. S. Burnell, formerly of Melur and

for twenty-seven years a member of the mission died at Belleville, Canada, March 13th. A son was born to Mr. and Mrs. Gutterson and a daughter to Mr. and Mrs. Jones within the year. Illness in the family of two of the missionaries made necessary in their cases a short extension of leave at the sanitarium. The infant child of Mr. and Mrs. Jones was for several days at the gates of death but was mercifully restored, and others of our number have required the special attention of the physician. But considering the fact that it is above thirty-five years since three of our number arrived in India or Ceylon and more than twenty-five years since five others began their service in India it is a matter of gratitude that the missionaries as a whole have been detained so little from their duties by feebleness or illness. For kind medical attention we are indebted to our physician, Dr. Chester, and to physicians in Madras.

The District.

It will be seen by reference to the appended tables of stations and districts that the Madura Mission belongs to the class of district missions rather than of town missions. The missionaries are each established in a local centre, often not large towns, yet well commanding the territory constituting the mission districts to be worked. These districts cover the whole collectorate of Madura with the exception of that taken up by the Society for the Propagation of the Gospel, having its centre at Ramnad. The territory includes about 7,000 square miles and is all within easy reach of the missionaries except that lying in the north-east part of the province.

The Year.

The state of the public mind has in some respects been favorable to mission work. The administration of Lord

Dufferin has tended to relax the strained relations between the governing and the governed races. The threatened Russian invasion also contributed to the same end, and suddenly revealed a loyalty and patriotism among native princes and the educated which none suspected of existing. Theosophy in South India may be considered as exploded and nothing new has risen to take its place. Thought is more astir in native Hindu religious circles than in times gone by. In Madura a Hindu building bears a sign in large letters on its front "Veda Sastra Vidyasalai"—theological school. In it Hindu theology is taught. This is an encouraging sign—a sign of intellectual religious life.

Within the district, though some influences have been unfavorable to our work, neither the general state of the public mind nor the condition of the people has opposed any obstacle. In the first half of the year the stay of rain in all South India deprived the poor of work and wages, caused large exportation of grain and raised the price of food by one-fourth. Another famine was much feared; subsequently moderate but timely rains have made the year unusually fruitful. The district has also been exceptionally free from cholera and other deadly epidemics. Appearances seem to indicate that the use of native intoxicating liquors has not increased.

That the district is moderately prosperous is proved by the money that is going into permanent improvements, garden wells, substantial houses and betterments on landed property, as well as into public works. What prosperity there is is found chiefly in the large land-holders and trading classes and among those who are profiting by a higher scale of wages from the new education, such as vakils, agents, &c. But agriculturists have felt no awakening and vitalizing touch of the occident as town people have. They insist on all their old ways and implements of cultivation and old crops. Improved plows and machinery have no market. The only exception is a little coffee cultivation upon the hills with *remote* imitations of European husbandry, some scattered attempts to improve their breed of cattle and to

better the quality and staple of their cotton and some countenance given to improved veterinary practice. It is a sleeping community among which the missionaries work; albeit, the signs show that the sleep is just at the breaking of the dawn. In parts of the district small landholders seem to be decreasing. This implies that they are getting behind and falling into the hands of money lenders. The titles of small holders are not sufficiently secure. That part of the community which is suffering most at present at the hands of western competition is the manufacturers of cotton and silk textile fabrics, gold thread, and the like. Hand spinning with all its little profits to the poor household perished years ago.

It is pitiful to see clear-skinned, well-formed weavers, men, women and children driven by stress of trade to become porters on the hill ghauts, to see respectable households in Madura and Aruppukottai fight a losing battle year after year and lapse into poverty and bankruptcy. They are too old to learn any thing new. So far as all these things affect self-support among our people, they present a serious problem; so far as they afford opportunity for the consolation of the gospel, they deserve attention; so far as western philanthropists with wider knowledge can lend a helping hand or afford instruction, they call for the missionaries' attention.

The government scheme of education of 1855 has produced effects far surpassing any thing expected of it. It is to be hoped that the scheme of mercantile and industrial education this year arranged and sanctioned by the government will in course of time find intelligent philanthropists to set it in operation and so at length ameliorate the condition of others beside textile manufacturers which the enterprise of the west is sure to disinherit of their antiquated industries. The conviction that education is a sine qua non to successful and remunerative business has taken possession of the minds of the people in the large towns like Madura and is beginning to be felt in the towns of the district. Missionaries have application for the establishment

of schools with proposals of self help far larger than in former years.

Though cholera, small-pox and other epidemic diseases have been much checked by sanitary measures the people of most of the towns outside of Madura need the force of the government behind them to secure any attention to such measures. And though Pulney, Periakulam and Aruppukottai have been constituted municipalities it was the movement of the government and not the townsmen of these places. The people are in mortal fear of extra taxes or any thing that looks in that direction. The people of the towns are beginning to understand the importance of better water supplies, dispensaries, &c. This must serve as an outline sketch of the condition of the people among whom for better or worse our lot is cast and our work is to be done.

Congregations.

Our congregations consist of communicants and their children and those who have left heathenism and have cast in their lot with the Christians though not yet admitted to membership in churches. These latter are expected to give up heathen practices, to receive Christian instruction and to conform to the rules and customs of a Christian community. Our people live in nearly 400 villages scattered over a great part of the collectorate and worship in 240 congregations.

The first thing that strikes us is that the whole apparatus of a new social religious community has to be created. If ancestral shrines have been abandoned new temples must be built, schools must be provided, instruction paid for. Missionary societies may plant and foster for a while, but, if Christianity is to be any thing but an exotic the question of self-support must sooner or later come to the front. This is the question which we find ourselves facing now. Nearly every thing done at the beginning was of a tentative and temporary sort. Churches and school houses

were of mud and thatch, a most wasteful mode of building where permanence is assured. Schools, schoolmasters and catechists were experiments.

Our people for the most part are from the poorer and lower classes of society. As under the Apostles preaching of old, so with us, not many rich, not many wise, not many noble are called. They have the vices and superstitions of heathenism and the narrowness of its ignorance. They are widely scattered; about 12,000 persons in 400 villages in an area of more than 7,000 square miles. Under these circumstances the points on which we desire light are; How far are the people pecuniarily able to create and maintain Christian institutions? Are they increasing in their ability to do so? Are they practically interested in their religion? And, how far have we reason to expect them to take a larger part in supporting their own institutions?

It is sufficient to say as to the first of these that at present the Protestant community includes only a little more than three-fourths of one per cent of the people of the district. The time has not yet come when the evangelical work can be pecuniarily dissociated from work for the Christians; when churches and schools composed of Christians are so large as to consume the time of pastors and teachers. About 400 agents are employed in preaching and teaching both Christians and non-Christians. To support these would be equivalent to every five families supporting a sixth as instructors in spiritual and secular things. It need only be added that a large percentage of our people are day laborers on uncertain wages, that another large per cent are small land-holders and a sufficient answer will have been made to the first question.

As to the second question, the increase of the Christian community in its ability to create and maintain Christian institutions, it is to be said that its ability is derived from two sources, its growth in numbers and its increase in pecuniary resources. Protestant Christians have for the last twenty-five years increased at the rate of between three and four per cent a year. This increase must be

reckoned to come largely from the outside and has included a fair proportion of persons of respectable position in Hindu society. The other source of increased pecuniary ability lies in the improved condition of the Christians themselves. And it is a very interesting question to consider how far Christianity has materially improved the condition of the Christians compared with the classes from which they came. It is to be kept in mind that the whole people have much benefited in the last hundred years from the British rule of the district. But there can be no doubt that the Christian community as a whole has derived great indirect advantage from the fact that they were Christians. Advantage has come largely through education; and has affected least of all, the hamlets, small farmers and laborers. One missionary, thirty-five years in the field, believes that these classes of Christians are little better off materially than formerly as heathen; comparatively few are thrifty in worldly things and accumulating property. In their case increased contributions come chiefly from more systematic methods of collections. But so far as their children by education can escape from the thralldom of ignorance they better their circumstances. On the other hand I cannot refrain quoting here from Mr. Jones' report of Madura. He says:—"When it is remembered what class the majority of our people come from, their general intelligence and aspiration after knowledge and self-denial in order to obtain it is something exceptional. This seems apparent when it is noted that of the children of this whole station who are of a school age, four-fifths can read; and I doubt whether it would be easy to find any boy or girl belonging to our congregations in the city who cannot read his or her Bible; and many of them are pushing forward to middle and higher education. And I am sure that the city churches represent much more intelligence than can be found among an equal number of their own classes in other religions. I am convinced after visiting the houses of all our town Christians that they represent more thrift and comfort than the average, and some of them are occupying positions of trust and honor in the town."

As to the third question: facts abundantly prove that the people are heartily interested in building up and sustaining their own institutions. In 1884, nearly 5,000 Rs. were collected chiefly by the people, towards an endowment of our chief educational institution at Pasumalai. In the past year seven substantial brick churches, each costing from Rs. 400 to 3,000, have been either begun or completed, towards the cost of which the people have provided from more than one half downwards. The Pasumalai church has furnished itself with lamps and seats at the cost of several hundred rupees with no expenditure of mission funds.

As a specimen of what is implied in building up Christianity among the people, and the people's participation in it I quote from the report of the Dindigul district.

Alaganpatti; new prayer house cost Rs. 55; the congregation gave Rs. 30.

Velampatti enlargement	Rs. 45	congregation gave	25.
Idayapatti new	„ 30	„	10.
Rajakapatti new	„ 50	„	21.
Putthampatti new	„ 45	„	35.

But in every religious movement those who leave the old order of things do not find all their common wants supplied when churches and school houses are erected. They are often driven from their houses and from the village well, and the caste rest house; they have to seek new employers and occupations. As soon as they really and deeply feel the influence of the new order of things their aspirations are widened, they want an education for their families and more decent surroundings. The amount our people pay in school fees and towards the support of catechists is very large. All the pastors are supported by their people or by the Native Evangelical Society. Mr. Noyes writes as follows:—“All the pastors of this station are supported without aid from the mission and receive aid only from the Evangelical Society. One catechist also is supported by the branch society of the station. The sum raised last year for the support of pastors and catechists amounted to Rs. 875. This compared, with former years,

is a great advance. Collections were taken up in several churches for the Bible Society and Rs. 60 was collected." Mr. Tracy of Tirumangalam has a right to speak on this subject; he says:—"I believe it is fast dawning upon the people under my care that we mean self-support to the utmost of their ability. I wish it were as fast dawning upon the management at home what the utmost of their ability means." After mentioning the beginning or completing of three brick churches in his district he says:—"A special effort has been made this year but not such as to imply reaction. As much building will not be done every year as has been done this but the people will see what they can do and will be willing to do accordingly. I believe the secret of large contributions is in having many forms for gathering,—in magnifying the little gifts of the poor,—in getting all to give something—and in never relaxing effort. If the Congregational body of New England gave proportionally as much as the Congregational body in the Madura district, even our home secretary's idea would be fulfilled.

"At the close of 1877 the contributions of 1543 adherents in the two stations of Tirumangalam and Tirupuvanam amounted to Rs. 452, while at the close of the present year, 1729 adherents in the same two stations, have contributed Rs. 1,574; showing an increase in adherents of a little less than 10 per cent; whereas the contributions show an increase of a little less than 350 per cent."

To some degree, a charity reaching beyond their own caste, and community, and church-lines—a true Christian benevolence, is apparent. In at least three districts three catechists are maintained as evangelists among non-Christians; other districts are doing the same in part. Several station districts have each contributed Rs. 20 or more to the Bible and Tract Societies, and various sums to more remote charities. Mr. Jones says:—"The total contributions from Madura station is accounted for in good part by the extra effort made the last year by many to clear off their promises to the Jubilee fund.

"I believe that the spirit of Christian benevolence is growing among the people. In the city this is evident. They find out more objects for their charity and pour out their benevolence in new chaunels as well as the old. A large number of Christians here have this year given willingly and gladly not only to their own churches but also for the support of evangelists to preach to the heathen, to the Bible, Tract Societies and even for the *Morning Star* to carry the gospel to the Islands of the sea. The growth of true benevolence is seen in its breadth of sympathetic vision, as well as in its depth of self-denial. The congregations also spend no small sum for the repairs and decorations of their places of worship and in this particular I see some growth."

These are the true fruits of Christianity; a sincere interest in the welfare of others and a disposition to deny one's self to share our good with others though we are debtors to others for what we possess. Mr. Joes makes a distinction between the town and the village congregations; and the distinction he makes is of more or less wide application, but not by any means universally true so far as generous giving and humble Christian living is concerned. The poor humble Christians in the villages of the Tirupuvanam Taluq, Christians for two generations or more, have had this grace bestowed upon them in some such measure as it was given to the poor churches of Macedonia.

A series of questions asked the missiouaries and agents referred to the morality of Christians as compared with non-Christians of their own grade of society. The replies are unanimous that the use of intoxicating liquors and drunkenness is far less frequent among our adherents than in the classes they have left. The missionaries are abstainers; the mission agents are required to be such, and from this position it is found less difficult to direct public opinion among their people.

Profauity as we understand it, may be said to be an inconceivable vice to the Hindu. When enraged he curses

his gods with unmeasured abuse. But the more common he uses their name the more meritorious it is to him. The Hindu most commonly lets loose his rage in torrents of obscenity and filth and expresses the feelings of his heart in lewd and lustful songs. Every village has a repertory of such songs. Every child in the village sings them; people are not ashamed of what is shameful. Christianity has made the Christian's home more decent and has replaced these filthy songs by those of a very different character. There is a good supply of religious and moral songs for children in native metres. The boarding schools in which hundreds, if not thousands, of our people have been trained under the eye and care of missionary families, for several years in their childhood, now during more than forty years has much affected the morals of the Christian community; though not as much as would have been the case did not our people live mixed up with the non-Christian population of the towns and villages. Mr. Hazen says:—"The Christians are more truthful, more honest, and more peaceable than their neighbours. Hindus as well as Christians can see a growth in moral character among Christians." And, says Mr. Chandler, "did they not show an improvement in manners and morals I should indeed be discouraged. A thorough reformation is not a thing of a day. But the leavening process is certainly going on."

Whatever we may have thus far attained there can be no doubt that the instruction of the congregations and especially the boarding schools, and the trained Christian family are laying a substantial foundation for the morals of coming generations of Christians. We do not forget the vices and wickedness that seem inbred in oriental character, some of them not wholly absent in the occidental; the want of independence, the want of real moral courage in standing up for what is known to be right; the defensive vices of the weak and oppressed against the rich and the strong, flattery and deceit, the vices incident to the climate, procrastination and laziness, and the darker vices to which human nature must confess parentage. What we claim is

improvement; and this not by any means unattended by draw backs and losses. The missionary of one station writes:—"We decided to abandon one of our old and lifeless congregations. The door of the prayer house was locked for nine months and the people left to themselves to think upon their condition. After good evidence of repentance and written pledges we have re-entered their names and resumed work with them."

There are not a few practical questions of much difficulty which missionaries have to meet. Among these are the procuring the proper observance of the sabbath and the proper instruction of illiterate people who have no resources of their own to fall back on, when required to abstain from work. The sabbath, to this class, is liable to become a day of listlessness and laziness, and so a day of great temptation. To help to solve this problem Mr. Jones has been trying in the villages several very short services instead of one or two long ones. He further says:—"I promised to give at the close of the year two prizes of a rupee each to those among the poor illiterate village Christians who would pass the best examination in the Bible lessons of the year and one to the one who would show the best results in learning to read. These examinations have been held and the prizes awarded; and I am sufficiently encouraged by the interest shown and progress made to continue the plan. It was a curious fact that the first prize was taken by an old man who only joined the congregation nine months ago. I believe that we should do more to encourage the poorest of our Christians to fill their minds with Bible truths." One thing would seem plain; if work is prohibited then it is a first duty of the missionary and his agents to provide some interesting and profitable means of occupying the day for those, at least, whose weekly toil does not compel rest.

A catechism called *Spiritual Milk* embodying the outlines of Christian doctrines and duties is in general used in our congregations; after that the Scriptures are the chief text book employed. After a year or so devoted to the cate-

chism the narratives of the Old and New Testament with well selected verses give a chance for progress. Mr. Tracy says:—"I have endeavored to lay aside the childish method of question and answer as early as possible. Native Christians should be able to put into their own language connected and complete narratives from the Scriptures. They will never be a means of imparting Christian truth to those about them in an interesting manner till they do. This I constantly aim to impress upon them as a privilege and duty. In one or two congregations the results are more cheering. In others nothing but laziness stands in the way."

Our adherents come from a festival keeping people and these festivals are chiefly religious. To an illiterate and unintellectual people the festival is of more consequence as an influencing and teaching instrument and more needful to their social happiness than to a people possessed of books and culture and mental resources and discipline. Though a tree derives nine-tenths of its substance from the gases of the air it will not do to suspend it in air, that is if we would have it live and grow. It must touch the earth in order to grow into the air. It may be that those who have undertaken to shape the church life of the orient have not made sufficient account of the difference between their people and themselves. Of late years more attention has been given to festivals and with good results. Beside the usual Christian festivals, at many stations a harvest festival, a church anniversary, a school celebration, or the dedication of churches are made occasions of religious festivity.

Mr. Noyes describes one of these simple ones as follows:—"A specimen of these gatherings was one which took place in Kambam on the 11th of October. More than 400 Christians of Kambam and neighbouring villages came together. The Lord's Supper was administered to about 170 communicants. Eight children were baptized and four men were received to the church on confession of faith. After this service voluntary offerings were made of ten

fowls, one calf, two cows, a buffalo and calf, and Rs. 24 in ready cash. The Christians marched through the village with bands of music and it was a day of great rejoicing—a gala day for the congregation—a purely religious festival. Much can be done by children's festivals with the result of making both parents and children happy in the sports and achievements of their children, and in making the people of different villages acquainted with one another, and uniting them more into one community. When they have been tried they have been found very useful. Mr. Burnell has a two days festival on New Year's day when the missionaries make it their business to promote the enjoyment of young and old. At Pasumalai, a children's festival is joined with the church anniversary.

The census of 1881 shows that in the previous ten years the population of the district had decreased four per cent by the famine and particularly did the loss fall on the classes from which most of our people come. From these famine losses our people by no means escaped. During the last twenty-five years the increase in the adherents has averaged between three and four per cent a year, largely it is presumed from outsiders. The last year it was about one per cent in adherents and three per cent in communicants. A great number of names have been dropped from our list. Much attention has been turned to church building and self-support. Still it is not easy to discover an explanation which does not imply some want of wisdom or faithfulness in the past or present aggressive side of our work. It is to be remembered that the discipling of the nations is the work of missions.

Churches.

On March 6th—the council of the South local church union participated in the formation of a new church in Tirumangalam, for which purpose sixty communicants residing in that town and the adjacent villages were dis-

missed from the station church.* Since then five persons have been received to it on profession of their faith. No other church has been organized this year. 109 persons from the heathen and thirty-one from the Romanists have been received to the communion this year. The net gain in membership of all the churches is 115. In the case of one of our churches, the hamlet in which it exists is wholly Christian: about two years ago the town accountant entered a suit in court for the possession of the entire site of the village and made the pastor the respondent, and this, though the village has been in the undisputed possession of the Christians more than thirty years. The Christians are likely to gain their case. But it has consumed the time, the means and spiritual life of the pastor and his people to fight out this battle. The congregation of another pastor much inclined to forward the interest of his people at the courts shows a great falling off in numbers. Of another pastor it is said, "He is new to his work but I think knows what is good for his people and tries to lead them into spiritual things. He has a gratifying horror of all law suits and magistrate's courts and is a much needed example to his people in this respect. He selects individuals for private instruction and teaches them separately, visiting them in their houses and praying with them and for them."

The general opinion of the missionaries is that the pastors are reasonably careful in the admission of candidates to membership in the churches. According to our usage the vote of the church is necessary to the dispensing of the highest measure of discipline. While this method has its advantages it makes discipline by no means easy in case the offender is a leading man among the people, or when the churches are made up largely of related families. Baptized children at the station centers, receive special instruction from the lady missionary or the pastor. Educat-

*The church completed at Tirumangalam is the third one erected upon the same ground, made necessary by the growing needs of the congregation and the station. It is in the form of a Greek cross with verandahs, which may be opened into the church, and will accommodate an audience of 600 or more.

ed parents generally look after the spiritual instruction of their children at home. In some stations there are mothers' societies with weekly meetings, wide awake-societies for the children, &c. At Pasumalai one of the most enthusiastic and useful agencies is the Helping Hand Society among the women. The weekly meetings are fully attended. The women are awake to good works. The mothers bring all their children once a month when Scripture and other recitations are given and all have a good time. Their non-Christian neighbours are not forgotten, and weekly collections are made for them. In the villages where there are no pastors more ought to be done in this direction—interest in the Christianization of outsiders.

There is a difference between converting men to Christianity and converting them from sin to holiness. The one is proselytism the other is a spiritual renewal. There is danger of worldly minded Christians aiming at the former rather than the latter. But it is much for converts to have an active interest in religious things; it is more to have them make hearty efforts with persistence, and it is still more to find systematic and hearty efforts made by the churches, as distinct bodies, for the conversion of the heathen. In these respects the churches are in various stages of development. The Madura native church supports two evangelists to work exclusively among the non-Christians and has a very efficient street preaching organization in active operation. The Tirumangalam station, two, wholly; the Battalagundu station, one; and Manamadura and Periakulam partly supports, each, one evangelist. Other stations do good work in other ways. Mr. Burnell writes of one village congregation from which two men joined the itineracy and labored at their own expense. It would be surprising if similar things had not occurred in every other station district. The monthly concert for prayer for the spread of Christ's kingdom is generally observed. This is sufficient on this head. Facts further illustrating the condition of the church in this respect will be found under other sections of the report.

Comparing the churches and congregations now with those reported in 1860 we see that communicants have increased three-fold and the adherents under instruction nearly doubled. Many congregations now worship in substantial edifices instead of in thatched sheds; indeed, many of these congregations themselves did not then exist. The contributions for religious and charitable purposes have increased more than six fold. During this time Rs. 89,676 is reported as having been raised and expended by the people in pastoral and evangelical work, books and tracts, and charity to the poor. Probably much more has been raised and paid out.

Pastors.

More than usual change has occurred in the pastorate in 1885. In March last, Mr. A. Perumal having been called by the church in Mallankinaru to become their pastor was duly examined, ordained and installed over the church. The people appear to be united and happy in his support. The income of the church has thus far fully met the pastor's salary. Says the missionary of the district, "I am satisfied he is doing up to the best of his ability and is growing in influence among the people of the town." In May, Mr. A. Pitchamuttu was, by a vote of his church and approval of the council of the North Local Church Union, duly and honorably dismissed from the church at Kodikanal. On January 7th, Rev. D. Vethamuttu for thirteen years pastor of the church at Palani, was called to his heavenly reward. And on the 14th of December, the Rev. John Cornelius, who also for thirteen years had been the honored pastor of the East Gate Church, Madura, entered into rest. Both these men, in sound judgment, in tact, and in Christian faithfulness honored the vocation with which they were called and have left behind them among Christians and non-Christians such a memory as may well stir to emulation their fellow-laborers in the mission. Mr. Cornelius

served in the mission as teacher and pastor about forty years, and Mr. Vethamuttu about twenty-five years.

The pastors have thus been reduced by one in number and the churches have increased by one. Our pastors are selected from men who have proved their piety and practical skill by years of service as catechists and teachers. They differ very widely in their school education. And though those in the villages are among a very stagnant community they seem to comprehend their needs, as leaders of enterprise, laboriousness and self sacrifice.

Catechists and Teachers.

According to the tables of statistics at the end of the report the number of pastors and agents male and female connected with the mission is 428.*

For regular further study of subjects connected with their work all the agents of the mission are placed in classes according to the results of appointed examinations. To each of these classes, topics of study, agreed upon annually by the mission, are assigned and semi-annual examinations are held. The monthly or semi-monthly meetings of the missionary with his agents afford opportunity for instruction on the assigned subjects and also others of his own choosing. Inquiries as to their reading show that a large

*Probably a few of these 428 are counted twice. An effort was made to get a personal statement from all the agents to which 395 responded. One half the pastors and agents report themselves as under 33 years of age. Still another one-fourth are under 43. Nine-tenths are under 50. One half have served in the district but six years or less. Three-fourths have served 16 years or less. Nine-tenths less than 36 years, one 45. Six are graduates of the Madras University, 25 under-graduates, four have a medical education. 135 report themselves to have been educated in the Seminary or High School, Pasumalai. 43 report themselves educated in schools of corresponding grade out side the district. 99 as having been educated at the C. V. E. S. Normal School, Dindigul. 43 men as having been educated in boarding schools of the Special Upper Primary Grade. 52 women claim to have been educated in girls' boarding schools of the same grade. These statements must be regarded as near approximations only; there is a tendency to over state age, length of service and educational qualification. It is not to be understood that all those put down to each school necessarily reached the highest grade in the school.

number of the pastors and catechists have read the Bible through within the year. The list of books read through include all the recent issues of vernacular Christian books to which we could suppose they might have access and such English books as would most help them in their work, such for instance as Geikies' Life of Christ, Geikie's Hours with the Bible, the Life of St. Paul, W. Smith's Old Testament History, various commentaries on particular books, the Life of Finny, of Wicklife, Mozimdar's Oriental Christ, Farrar's Seekers after Truth, Dod's Mohammed Bud-dah and Christ, Irving's Mohammed. The teachings of the Apostles, History of Ceylon. Many have access to reading rooms, to daily and weekly news papers. All take and read the Nagercoil, and Tract Society's periodicals and those published in the mission. Similar inquiry as to other agents satisfy the writer that the former complaints of mental sluggishness at present need to be somewhat modified—that Tamil Christian books are sought to read as soon as they are procurable, that some are possessed of very respectable libraries, considering their position,—that when their own store of books fail, they apply to the missionary for loans of books. Dull and sluggish men are found among the agents, but through various processes and tests they in course of time sink to their proper level.

The chief problems in regard to mission agents center around three things, pecuniary support, education and mental qualifications, and lastly, spiritual qualifications. The number, smallness, and scattered location of the congregations to be cared for together with their poverty and the aim at future self-support keep in perpetual debate how far the number of the laborers shall be sacrificed to the quality, or quality to number. Each missionary has his own idea of what on the whole will be the best adjustment in number and quality to his wants and means for the best carrying on of his village and town work. Keeping this in mind we have the statement of the great majority of the missionaries that their catechists, at least so far as education is concerned, are competent for the places they occupy.

There is plenty of evidence to show that our agents, especially our spiritual agents have the respect and friendly regard of the community in which they are known, and there is reason to think they have felt the renewing power of the holy spirit and his saving influence upon their lives. In this view of the case Mr. Gutterson's remarks deserve attention. He says, "The agents are fairly faithful but they are far from ideal preachers and teachers. I believe that in three, or say in five years, a thoroughly consecrated man of fair talent in any given village ought to create an influence among the people such that at least men would inquire the way of salvation." Yet there have been cases where undoubtedly good men have not made a Christian influence felt on a heathen community. Mr. Tracy remarks on the same subject as follows:—"I think the average catechists are respected as truthful and morally clean men—and that is much. I think that among people of such slow perception example is about the slowest working force there is. It does work, but like the mills of God—slowly."

The village congregations do not contain on an average more than seven or eight families each, oftener less and so do not give full occupation to the agent who as religious teacher has the oversight of them. The question then comes, considering what human nature in its surroundings is, how can we most wisely dispose of the unoccupied time of the catechist. Three methods are pursued; one, to give in charge more than one congregation. The second, is to place the school of the congregation in his charge. The third is, to commit to him evangelistic work among the neighbouring heathen villages. Large congregations require a large amount of work from the catechist.

Each plan has its advantages and its disadvantages, as will appear in the following extracts from the missionaries' reports. Mr. Burnell says:—"Of ¹⁰three catechists seven have charge of more than one congregation." In the Batalagundu station district no catechist has charge of a school, two or three schoolmasters do some catechist work. Mr. Howland says:—"Of twenty-five catechists in the Man-

dapasalai district, but one helps in a school; ten care for more than one congregation. In cases where a master expects a result-grant in his school while he cares for a congregation, it is useless to expect aggressive religious work." In districts under Mr. Tracy's care a small proportion of his men have charge of more than one congregation, and perhaps a fifth of the catechists also teach school. Of the arrangement he says:—"I think the two kinds of work may be made a great aid, the one to the other, but there is always the danger that the work for the congregation and the heathen will be made to take the second place." Mr. Jones says:—"Nearly all my village catechists have also schools in connection with their congregations which they have to teach. A good faithful catechist over a small congregation can do a great deal of good to his people in this way and he is thereby kept constantly busy, which is an important item. There is this evil attending the system, however. Many are tempted to neglect the proper instruction of their congregations in order to do the more congenial work of instructing the young in the schools. This school work is so exacting that the catechist cannot leave his village to preach to outsiders; and in fact all his interest in evangelistic work wanes from the time he takes up a school. The difficulty is in avoiding this evil on the one hand and in escaping on the other from a growing lethargy and laziness which threatens most catechists who have only the care of small congregations." In large congregations the problem is simple. Mr. Noyes states the practice in the Periakulam district, and his views, as follows:—"Nearly half of the catechists care for more than one congregation or are doing both catechist's and teacher's work. A school-master who also has charge of a congregation is usually assisted by a monitor and he has plenty of time evenings and Sundays when the school is not in session to take care of the congregation and to do some aggressive work. There is more danger of their becoming indolent by not having enough regular work to press them than of their neglecting any part of their work by having too much to do. Some of the teachers' and catechists' wives

are a great help in carrying on the work of the congregations and schools in the absence of their husbands on itineracies or to attend monthly meetings."

There has been a great change since 1860 in respect to the education of the wives of the mission agents. The wives of some of our older helpers are still unable to read. These will perhaps average one in eight or ten. But the wives of the younger men are more or less well educated and in numerous instances are a help to their husbands in their duties. Mr. Burnell mentions among his helpers' wives a feeling, very common as late as 1870 or 1875, that wives of agents were under no obligation to their husbands' pupils or congregations if they were not paid. But that idea has for the most part been abandoned by catechists' wives. What Mr. Noyes says of his station may serve to illustrate the condition of the helpers of the whole mission now and twenty-five years ago. "There certainly has been great improvement in the character of our native agents during the past twenty-five years, both in their education and in their family life. Most of them have been educated up to the fifth grade; some of them to the fourth grade, and middle school examination; and nearly all of their wives are educated, which could not be said twenty-five years ago. All take in the publications of the mission, the Nagercoil publications and the Madras Tract Society's publications, Progress, &c."

The review of the condition of our pastors and helpers for the year thus brings into great prominence the need of single hearted devotion to the purpose of saving the people from their sins. It makes very conspicuous the fact that one great work, perhaps the great work of the missionary is to be the teacher of his native brethren; in work their model, their instructor, and their leader—to reproduce in them as speedily as possible what generations of Christian teaching and practice has done for him.

Schools.

We now turn to our schools. They include a college, theological, and high school at Pasumalai, a high school in Madura, 11 middle schools, 2 exclusively for girls, a female normal school in Madura, 17 Hindu girls' schools, 146 mixed village schools; 12 of the above are boarding schools. The total of pupils in all schools is 5,005—a gain of two less than 300 over last year's numbers. The fees also much exceed those of last year. But our gains should have been much greater. The present code does not favour small schools: and small schools only can be gathered in rural hamlets. Hindu village schools under the Government system of aid are also taking the place to some extent of Christian schools in the large rural villages. The extremely complicated system of grant-in-aid requires an expert to carry on schools under it. The aid promised seems generous; but it is pared away by so many conditions as to be of little service to hamlet schools among poor people who cannot dispense with the services of their children, the whole year. In 1884—5 the total Government expenditure through the Local Funds Board for all the lower primary education among the 2,168,680 people of the Madura district was but Rs. 33,655 and this includes about Rs. 5,000 for inspection and a normal school. Probably the amount expended from provincial funds for upper-primary, middle and higher education did not exceed the above sum, so that the total government expenditure probably did not reach 70,000 rupees. The amount seems absurdly small when we compare with it the sums raised by taxation to be expended in, for example Massachusetts, where one hundred and forty times as much is raised by tax, for a similar purpose for a smaller number of children than in Madura.

The schools are the arena for the moral and religious instruction of Christian children, and afford opportunity for more or less similar instruction to non-Christians.

Usually an hour each day is given to moral and religious instruction, with best results where the schools are well superintended; competitive examinations in the scriptures for all the schools of a mission district work well. There is little objection from non-Christians to instruction in the Bible in such towns as Madura and Dindigul; but there is more timidity about it in the rural towns. Some missionaries complain of the encroachment of secular studies upon its study in grant-in-aid schools. Proverbs or the Gospel of St. Matthew or St. Luke are the portions most commonly read by non-Christians. For Christian pupils there is a scheme of study extending over six years or more and covering the more important books of the Bible.

But our village schools are valuable in a missionary point of view as points of approach to Hindus and as familiarizing not only pupils but the parents and villagers with purer ideas of morality and religion, and in giving them an opportunity to see and wish for better things for themselves; and thus as auxiliaries to the large work of Christianizing the district they are of incalculable value.

The schools distinctively denominated Station Boarding schools contain 460 girls and boys. All the boys' schools teach up to the Special Upper Primary Standard; and the girls' school in Madura through the middle school course. A boys' school was reopened in Palani within the year; and a school for girls was opened for the first time in Tirumangalam by Mr. Tracy. He says:—"Convinced of the need of a girls' boarding school for its influence in the Christian families of the station, we have this year put up suitable buildings for such a school and opened one in the faith that we shall be able to find the necessary funds. The expectation that Government would aid us in the erection of our building has proved a vain one.

"But we have the building, and shall hope to find funds to carry on the school. I do not see why girls in boarding schools should not be made to pay the same fees as boys and have accordingly required the same fees from the start.

Twenty girls are in attendance, of whom four are day-scholars. The training furnished by such a school is not obtainable in any other way and the advantages of it are incalculable." Mr. Burnell writes of his school as follows:—"The school training and the whole atmosphere of the compound life tends to make the children active and wide awake, respectful and obedient, clean in speech and action. I rarely have cases of anger and quarrelsomeness, and the teachers say that bad words and stories are almost unknown among the children. There is no department of our work so satisfactory as that of the boarding school. The work brings large returns, greater loyalty to the mission, and a better filling up of the rank and file. Our catechists and teachers gain a more consistent and better developed Christian character than can otherwise be obtained. We now educate only some of the brightest and best. With larger means we could educate more children from the congregations and these children would go back and do as much, I believe, to lift up the congregation as years of a catechist's work. The headmaster of my school is an illustration of what a boarding school training will do for one. He entered the Tirumangalam school a heathen; he left it a Christian; to-day his family are Christians and some are teachers and catechists.

"I will give the facts concerning one congregation. From the families composing it seventeen children are attending school; two school-mistresses and two catechists are in employ. When these people first came over to Christianity, nineteen years ago, a number of the mothers were induced to leave their homes, take their babes with them and go to Manamadura for the purpose of study; this was the beginning of the boarding school. The fact that these first mothers were educated has certainly made a great difference in the condition of the people. Indeed it is the great fact in the history of that congregation."

Miss Chandler thus describes the advent of two girls to her school. "At the opening of the first term we were

no less pleased than surprised to find among the applicants for admission, two heathen girls; one from the Periakulam, and one from our district; one about eighteen and the other not more than ten years of age but both of good caste and wealthy parentage. They came with fees and money for books in hand and entered the school on the same footing with all the others. The facts concerning each were most interesting to us. The eldest is the wife of the agent of the Bodinaikanur Zemindar, a youth who was educated by Mr. Noyes and who, while a member of the Battalagundu boys' school, professed faith in Christ and was received to the church. After growing to manhood, however, the riches of Egypt seemed more attractive than the service of God and after paying a great sum to be restored to caste privileges, he found lucrative employment under this Zemindar. But his Christian education has not all been thrown away; he is supporting a nephew in this school; more than that, after the birth and early death of two children he sent his wife to my girls' school, desiring that she be taught, to use his own words, 'the scriptures and needle-work.' In three months she learned to read fairly well. Her sweet teachable spirit has made all love her, while her heart seems to have opened to receive most fully all religious teaching. The other girl mentioned had already passed the second standard in one of our village schools and at the close of the year came one day with the school to receive prizes for passing the examination. We were pleased with her brightness and gave her a little extra attention, and with all she was so pleased that she went home and gave her father no peace till he let her come here to study. She told the girls one day of the opposition made by her mother and other relatives, and how the man to whom she had been already married and whose marriage token she had around around her neck, even threatened to marry another girl if she came,—but, she concluded, I told him he might, and if he liked I'd get my father to give him some money to pay for another wedding."

Madura Girls School and Female Normal School.

In January a normal school was opened in connection with the Madura Girls Boarding School; and in September Miss Swift took charge of the two. The following is from her report:—"Normal school methods and requirements are so novel to our students that the staff of teachers has had much additional work during this our first year in training classes to some comprehension of what is expected of them. The Friday after-noon lesson gauges the success of such efforts and I am happy to report that much progress has been made. This year the Vth, VIth and VIIth standards have been included in the normal department. The IIIrd and IVth standards together with the station day school under Mrs. Jones' management have been used as a practising department. From the normal school four girls are sent daily to teach classes in the practising school. In this way rather more than two weeks training in actual teaching is given to each student within the year. Since June classes have been taught in calisthenics. The year began with sixty-eight students in attendance, but at the close the register shows that 117 students have studied here during the two sessions. Of these, ninety-three are boarders.

"An interesting feature of the normal school work has been the willingness on the part of some Hindu families to allow their daughters to enter the school for another year's study after passing the IVth standard examination in Mrs. Capron's school. The attendance of these ten girls with two exceptions has been very irregular and viewed from one stand point the movement has not been a success. But as a looking forward to that larger liberty for which we all so earnestly strive the circumstance is significant.

"Lately in our weekly prayer-meeting there has been shown an increased interest. In addition to this meeting there has been another weekly prayer-meeting which has

been sustained independently by the girls themselves. On Sunday morning for some time past we have been spending half or three quarters of an hour, reading and explaining the Pilgrims' Progress, and this little meeting has been very much enjoyed. Nine girls have united with the church and there has been proof from others of a decided change of heart. We realize that the year just past has been the infancy of our normal work and that there have been the trials and troubles incidental to infancy. But all the troubles of a first year are forgotten as with greater age and larger experience we work towards a desired end.'

Pasumalai Institution.

The Institution at Pasumalai includes the theological classes, the classes of a second grade college and those of a high and middle school. The number of students on the roll this year, 213, is larger than heretofore. Of these, fifty-seven were non-Christians and 156 Christians, and of these latter, 148 were boarders in the institution. The average on the rolls for the year is 183 and the average attendance of these was ninety-two per cent. Forty-one left the school at the end of last year and 118 joined it newly this year.

Mr. D. S. Herrick arrived from the United States in October to take up work upon the teaching staff. The corps of native teachers now numbers ten, besides a passed Hospital assistant who aids in the instruction in hygiene and physiology and superintends the practice under the gymnastic teacher. The results of none of the government and university examinations held in 1885 are yet made public. The results of 1884 were extremely good in the middle school and much less so in the high school and college. We have reason to hope for improvement in the high school this year. The matriculation and the eighth classes study Christian evidence and scripture according to the scheme

appointed for the Peter Cator prize examinations. At the examination two certificates were taken in the matriculation class and one in the eighth class, the latter by a Hindu. The committee of the mission conducts a written examination in scripture for the other classes. The average of marks obtained was very good. The same may be said of the scripture examination for this year also.

The two classes in the Theological school have now spent two years in this department. One class is taught in the vernacular only and the other in English as well as Tamil. They have this year had a series of lessons in Pres. Hopkins' 'Outline Study of Man;' they also made Dr. Pond's volume of Lectures the text book of their study in theology and went through that portion of the book pertaining to the doctrines distinctive of the Christian system, and have read a little in the Greek gospels. Two of the young men have had the oversight of small congregations in the neighbourhood and have cared for them very faithfully to their own profit. The other members of the classes have had practical work assigned to them under the care of a teacher. The examination of both classes was held on December 18th and they all have left the school to engage in work. New classes will be admitted at the beginning of next year.

Notwithstanding much prayer and effort I cannot say that the religious life of the institution has exhibited all the feeling, the thoughtfulness and the earnest purpose which we long to see in the life of such an institution. Religious feeling has not been absent. Eight persons from the school united with the church and much good outward work has been done. But this does not controvert the fact that the institution stands in great need of life from above to animate it and more consecration on the part of all to Christ.

The health of the students has been better than a few years ago. I attribute a considerable part of this to the gymnasium and the play ground. Nevertheless, more than ninety per cent were detained from school one day or more by decided illness. The amount of illness was equivalent

to every student in the school being ill three days in the nine and a half school months.

The institution possesses a set of the most essential gymnastic apparatus. It is still out under the open sky. The teacher is very faithful and has taken some of the classes through about half of Maclaren's Manual. At the gymnastic competition in Madura for the schools of Madura and vicinity our school won the medal offered by the Director of Public Instruction, and six other prizes. Within the year above Rs. 2,500 have been expended in improving the school building. The dining room and the kitchen which were small, dilapidated, and nearly unusable, have been enlarged and greatly improved, and other necessary buildings erected. The present sleeping quarters are altogether too small and also need furnishing. It is expected that the building to be erected for the normal and theological school and the laboratory will have an upper story of sleeping apartments. Ground has already been broken for its erection and it is hoped that it will be ready for occupation in the summer of 1886.

Two masters have spent the last year in the government normal school, Madras, and are expected to take charge of the normal school which is to be opened in January.

With plans for broader work, the expenses of the school have much increased and with them the receipts from fees have also risen, so as to amount for the year to Rs. 3,113-13, being an advance of over fifty per cent on previous years. Some addition has also been made to the endowment fund. No income has yet become available from the Jubilee fund. With all our efforts we are no more than abreast of the means and appliances of a non-religious and a non-Christian education, available to the youth of this district. We cannot lag behind. Our aim has been to put a sound education, imbued with the spirit and truths of Christianity, within the reach of people, particularly Christians, of moderate means. For a students' fund in this line, we still need an endowment of Rs. 50,000.

The institution on its present basis has now been in operation ten and a half years. The students of the first six years have many of them, by this time, passed out into active life and the results of our work may be roughly estimated. During those six years ninety Christians and perhaps a half dozen Hindus entered the Institution. A few were mere waifs soon blown away; a few found the school too trying for their health, and left.

Of these ninety, fourteen came from outside the mission and most of them sought employment elsewhere. Seventy-six were our own men; of these, thirty-six found employment within the mission: nine others have entered the medical service; nineteen are still pursuing their education. From among all, nine have died, two have returned to heathenism and three to Romanism. The location and occupation of the remainder are unknown. Most of these men occupy places of importance and much usefulness. We rest the case here and allow the facts to suggest their own lesson.

Hindu Girls Schools.

The mission has in operation 17 Hindu girls schools; viz, 4 in Madura, 2 each in Dindigul, Palani, and Battalagundu, and one each in Tirumangalam, Tirupuvanam, Mandapasalai, Manamadura, and Melur. They contain altogether 752 pupils. They are carefully superintended by the lady missionaries and are doing the best work that circumstances will permit. Mrs. Gutterson mentions the use of action songs and some kindergarten methods in the Melur school. Mr. Tracy says:—"The school at Tirupuvanam though necessarily receiving less attention than it would under a resident missionary lady has done particularly well under its very efficient teacher. That religious teaching is not objected to is manifest from the way this school, thoroughly taught in Bible truth, has been kept up. The school in Tirumangalam has also kept up well in attendance and been of great interest. The voluntary and

regular attendance of the children at daily morning prayers and at the Sabbath services has afforded opportunity for much religious instruction. In Madura Mrs. Capron superintends four schools in which there have been within the year 467 pupils. 154 were presented in the first 4 standards; all but two of whom passed the Govt. Inspector's examination. She says:—"Bible instruction is regularly given one hour each day. Three days in the week lessons are given from the Old Testament, two days from the New Testament; beginners are taught from the Angel's Message, and catechism, 'Lambs Fed.' There are new verses frequently given, illustrating the love of Jesus, and the girls enjoy repeating verses from the Psalms. The worth and power of prayer is, I believe, impressed upon the hearts of all the girls. It is intended that they shall know the comfort of prayer, and it is hoped that the daily influences are such as to inspire their faith in Divine love and care. In the homes of the girls we have frequent illustrations of a simple faith in God and distrust in idol worship. A little girl was making herself nervous over the coming examination. Her grandfather proposed going with two cocoanuts to the temple to secure Minatchi's help. She refused, saying that the Heavenly Father was more to be trusted. A little girl attacked with cholera said to her mother 'I have asked Jesus to cure me and you must not cry but help me to get well.' She recovered and the mother reported the incident. If I had only the work of superintending the schools I should certainly arrange systematic visiting of the girls in their homes and seek to enlist the teachers still more in individual effort.

"While preparing for our examination the Lord greatly honored us in the peaceful and trustful death of a girl in the 4th standard in the North school. No amount of success and honor in her studies could have so inspired us to a deeper devotion to the work that the Lord loves most. She had grown up in the school a happy thoughtful girl and in a visit to her sister three months previously with the Bible woman, I was so struck with

her eagerness that I made my words suited to what I believed were her needs. I was sent for at her request after an [unlooked for alarming change from a few weeks of debility. Her face was bright and full of trust that could come only from faith in Jesus. 'I thought I was going to die last night, I sent for the master and I am glad you have come' were her greeting words. 'Were you afraid?' I asked, 'No, not at all.' 'What were you thinking most about?' I asked. 'I thought over all the Bible lessons, all the master said in school, and all the verses you told us, and all the hymns we have sung.' 'What verse do you like best?' 'Fear not, I have redeemed thee, I have called thee by thy name. Thou art mine.' 'Do you think that the great Saviour knows about you and will save you?' 'Yes. He said suffer little children to come to me and forbid them not.' 'It is a long journey' I asked. 'Are you sure He will be with you?' 'Yes, I shall go to the Heavenly Flower Garden and the golden city and to Heaven.'

"The whole visit was filled with the brightness of this faith. Four days after I went again and committed her to the keeping of the Lord Jesus for her entrance into glory and two days after she had gone thither.

"In July I opened a Sabbath school for my school girls which has an average attendance of 110 girls. Twenty-five or more boys and men are also present and seven or eight women who are reading with us. It is held in the central school and each Sunday one of the schools is prepared with an exercise planned by themselves or their teachers. Miss Swift kindly furnishes a choir of five, and a lady in Boston has given us an organ so that the singing is in beautiful contrast to the scenes around. A Hindu woman who regularly attends, urged a friend of hers to come, by saying, 'If you will go you will hear them sing and think of the angels when they sang about Jesus coming down and the words, I am so glad that Jesus loves me, will go in and out of your heart all the week.' This won for us another regular attendant.

“Early in the year I was greatly cheered by the news that Mrs. Knowles of Worcester, Mass., U. S. A., had left a legacy of \$5000 to the American Board to be used for my work in this city. I at once asked and promptly received \$2000 to purchase land and erect a school house for my south-gate school. This school has occupied a tiled shed loaned by the Municipality. The faithful devotion of the master and his wife to the girls, even after they had left school, and the very interesting work of the Bible woman in this part of the city had long led me to greatly desire a building that should not only be an attractive school-room, but should furnish accommodation for such general uses as might arise from the growing interest in this section. After vexatious delay a desirable site had to be given up on account of the exorbitant price asked, and again a delay, hoping that the Municipality would grant the lot now occupied. Finally a long and narrow lot was likely to be the only one available which would prevent the effective appearance of the building. At this juncture the residents of that part of the town sent a petition signed by 110 names to the Collector requesting the site now occupied by the pound as every way desirable for the new building. For four months we have been waiting for the decision. It is disappointing to see a year thus go by, but the south-gate Hindu girls’ school is doing its blessed work still.”

Work for Women.

Twenty-four Bible women are employed, in most cases only at the station, under the care of the lady missionary. Mr. Tracy says:—“Statistics show a very large number who have once or oftener heard the message of life from these persons. They follow up those who no longer come to the Hindu school and read the Bible to them. There is work enough for another earnest worker in this same field. The books most taught and read, after the Gospel portions, are

'The Good Mother, the Basket of Flowers, the Angel's Message.'" Mrs. Chandler reports the employment of three Bible women and 244 houses open to visits, 28 of which have been added to the list this year. These are chiefly in the town of Battalagundu, and 32 of them are Mohammedans. The hearers are reported as 15,220. One man only has forbidden the Bible woman to continue reading to his wife and he has just at the end of the year sent a request for her to come again. Generally the women do not show much wish to read for themselves. Among the Bible womens' pupils is an elderly Romanist, who with her daughter is learning and has finished the first book. A Hindu woman wishes to be taught to pray as Christians do. A widow shows a great interest in the instruction and says Jesus is her Saviour, and will listen as long as any one will read to her.

Mr. Hazen says:—"A few weeks ago a Christian woman came and asked of me the privilege of doing Bible work in Palani. About that time I learned that Brahmans and influential persons wished their wives might be taught to read. The opportunity and the supply seemed providential. The woman was employed and has access to twenty-one families." Mr. Jones reports the erection of the Madura Ladies' Home on land adjoining the mission compound purchased for that purpose several years ago. It will be finished in February next and will cost Rs. 11,000.

Mrs. Capron reports the work in Madura as follows:—"When I took charge of the work in the city in January 1878, there were four Bible women and thirty women under instruction. There are now ten Bible women. We have had during the year 915 women under instruction, of whom 362 have been reading the Bible. Ten women have died. We have now 620 names on our books. We have visited 671 houses where there are no learners and 17,651 listeners have heard the Bible read and explained. All who have been reading with us have learned from two to eight verses and several repeat the 1st and 23rd Psalms.

"The effort made three years ago to enlist the Christian women of the city in efforts for their sisters is now bearing fruit. The proposition that if they could not go in person they might provide a substitute has met with such a response that we now have money enough to secure the services of a Bible woman who will commence her work at the beginning of the year. The Hindu women have contributed to this in grateful return for what they themselves have received.

"The following is from one of our Hindu women. 'God is very good. He gave His son to the world. This is great love. He has done this great deed for me that I should not be lost. He does not wish me to be lost. He sent His son for me. His name is Jesus Christ. If I believe on Him I shall have everlasting life. I shall not be lost. If with my whole heart I take this Jesus and praise him, He will give me eternal life. I shall not be lost. If I keep the same mind, He will not forget me. If I worship Hindu gods He cannot give me eternal life. If I cast all that away He will not cast me away. Give to the king the things that are the king's and to God the things that are God's. We may give the king money or rupees; to God, I must give my mind and heart. This is what pleases Him. All else is His already.'

"From another Hindu woman. 'The Lord Jesus says to me the words, Weary and heavy laden sinner come to me. I will not turn away him that cometh to me. My burden is light for you and how he wishes to gather us as a hen her chickens under her wings, and many more such dear promises. Every verse in the Bible is sweeter than honey to me. Their sweetness and my dear saviour's love I cannot express. May this holy Saviour receive me into glory'"

Evangelistic Work.

One of our missionaries says:—"To those who engage

in this work it is evident that Christianity and western civilization have been widely and deeply influential during the last few years in molding Hindu society. The old idea of polytheism is rapidly giving way to monotheistic conceptions. It is true that many try to harmonize these conceptions with idolatry; but the two cannot possibly long exist together, and idolatry will in time be relegated by all, even as it is by the educated Hindu, to the class of effete and antiquated things. The strong grip of caste is also relaxing, and people are not so isolated and sectional in their feelings as they once were. At least, this is true of the central towns. Literature of various kinds is being spread, especially through the town of Madura. Several copies of the Theosophical paper are taken but it is doubtful whether purely atheistic news papers are read in town or district to any extent. Such are not adapted to attract the native mind which is naturally religious. Theosophy also, has been waning in its influence ever since the collapse of its priestess at Madras."

In respectable schools as evangelistic agencies Mr. Tracy's statement of his own practice may be taken to represent that of his associates generally. He says:—"Some requests are made for Christian schools only to obtain the instruction cheaper than they can otherwise obtain it. I open a village school wherever I think the chance of its being a means to get a hearing for Christianity is good." In accordance with this general principle, school work has been begun by the missionaries at the invitation of the people in over twenty villages this year. He goes on to say "In Tirupuvanam two such schools have been opened where the Bible is regularly taught. All the school fees are required, and all books used are purchased by the pupils." Mr. Noyes says "I have begun work in three new villages by establishing schools. In one of these about twenty heathen young men meet together evenings for instruction." Dr. Chester has thus entered fourteen new villages this year.

Missionary Work of the Native Church.

At three stations—Madura, Tirumangalam and Battalagundu, at least, the native church raise funds and keep in the field for a part or the whole of the year, one or more evangelists. Of his own station, Mr. Jones says; “The work done by the two evangelists, who are supported at an expense of over Rs. 20 per month by the native Christians of this station has been well conducted during the year. These two men have traversed time and again the length and breadth of this station and preached the gospel to about 50,000 Hindus. Their work is exclusively in non-Christian villages, and they are faithfully sowing the seed which, I trust, is to grow and produce congregations within a few years.

“This work is the most hopeful and most encouraging with a view to the self-support of the native church, since it is the instructing of the church to help its heathen neighbours—a work which is the basis and assurance of perpetuity and growth within the church itself.”

Sunday Schools.

Some service of the nature of a Sunday school is held in nearly or quite all our congregations on Sunday. At the mission stations, regularly organized Sunday schools are carried on chiefly for Christians. Of these we do not propose to speak. The Sunday school at Tirumangalam is however, an exception, for there, non-Christians not only make up the attendance at the school house in the town but come in considerable numbers to the school in the church. This constant and large attendance of men and women as well as children at the Sunday school in the church is an encouraging sign. Abundant use of singing is the only means used to attract pupils to the school. The same is true of the Sunday school at the Dindigul church. Sunday schools are generally connected with the

English or other schools chiefly attended by Hindus. Of the schools in Madura it is said, "Some of my most encouraging work is done in the Sunday schools for Hindus. I take my organ and play some of the Christian lyrics and hymns with them which is a source of interest and pleasure to them. Most of these boys sing with great enthusiasm a dozen or more of these lyrics and sing them all over town. And they even rally around us in our street-preaching occasions and help us by their singing. The familiarity of many of these boys with the Scriptures is remarkable. One of them in particular has not only recited without mistake each of the golden texts for the year, in English and Tamil, but can give also a synopsis and the particulars of any or every lesson whose golden text is suggested. This is more than any of the Christian boys can do. A short time ago I found the father of two of these Hindu boys in attendance. He is a man of high position and a member of one of the most prominent brahminical families in the city. He came at the earnest request of his two boys, who, he says, reported the lessons of each sabbath to him at home. He not only spent the whole hour in school but asked permission to address the school at the close. His address was such as an enthusiastic Christian might deliver. He urged the boys to attend the school regularly not for the pleasure of singing the lyrics only, but also to treasure in their minds the truths of the Bible which are excellent. In these schools I give monthly to every boy, who has attended regularly and recited his verses, a copy of the Well-Spring, Child's Paper, Band of Hope, Band of Mercy or some other of a number of children's papers that I take for this purpose. For those who prefer Tamil tracts, I give these. In this way also I send to a large number of hearers, in the town, healthy literature and beautiful elevating pictures. I am confident that these schools are doing excellent service, and I am thankful to my Christian masters and others who enter this work so heartily with me."

Itineracy Work.

Itinerant work in tent away from the neighbourhood of our congregations has been carried on in all the stations of the district this year. The missionary at Dindigul reports:—"We have given two weeks' work a month, for seven months of the year, the pastors, and six or eight catechists carrying it on." The missionary at Manamadura says:—"I have this year done more of this work than even before, making three satisfactory itineracies. I cannot say what effect has been produced upon the heathen; but the effect upon our men has been excellent. They labored most faithfully and preached as I have never heard them preach before." The missionary of the adjoining district, Melur, says:—"The people hear gladly, refrain from argument against or any opposition to us, acknowledge the truth of what is preached, buy scripture portions freely, and treat the helpers with kindness and respect. The helpers are greatly benefited by the work."

In the Palani, Pasumalai, and Mandapasalai districts several cases of inquiry growing out of this work are reported.

The Pasumalai report says:—"In the Kallar region three families expressed a wish to live as Christians, being convinced by the truth they have heard from year to year." Again the pastor says:—"Four or five young men confessed that they had been living like Christians secretly, believing only in the one true God and never frequenting the idol temples or joining with the people in their worship when required to do so." Mr. Howland says, "Rarely does an itineracy close without discovering one, two or more persons who are sincere seekers after the truth and who in time are gathered into the fold."

The Madura report says:—"Two of the itineracies of the year have been what must be called standing itineracies. In other words, we decided to try the method of settling down in one village for a week, instead of moving from

place to place. As this was a new thing to the catechists and others, they at first doubted the wisdom of it; but subsequently acquiesced, and then heartily entered into it, and now thoroughly believe in it. We selected a village and made every preparation for attacking it. Eight men went there with their tent and food with the purpose of spending a whole week there. They went, two by two, from house to house, and preached from street to street and every evening had unitedly large gatherings when with lanterns and with drum and fiddle they moved to some public gathering place and there sang and preached to the assembled crowd. This kind of work was done as I said, twice, and in both cases the agents returned enthusiastic with their success. I regret, however, that only one family became Christians as a result of this work. But we are all satisfied that the impression which was left on those villages is such as will not be effaced in this generation. The persistence of the preachers and the constant presentation of the great truth, of sin and salvation impressed all the community and led all the people to think and converse of this great theme during the whole week."

Street and Wayside Preaching.

The practice of the missionaries varies much with respect to it. At the great feasts at Tiruparankundram, Tardikombu, Palani, and Madura it is carried on systematically; and large numbers of books are sold. In Madura a thoroughly organized and persistent effort has been made during the year, which is thus described by the missionary. "Instead of our former desultory method of preaching in the streets of Madura we have organized this year on the following basis and for nearly six months this work has been carried on with success.

"There are in the city about thirty Christian men in mission employ. These are divided into four parties, each

under a leader. These parties assemble simultaneously in the four quarters of the city and standing upon mission property preach to the crowds that usually gather to listen to them. These meetings are in the evenings and each party has two large kerosine lanterns for their use. As most of the men can sing they spend some time in introducing each meeting with song as well as in singing interesting lyrics in the course of the meeting. In this they are assisted by our school-boys; in three places by Christian boys, and in one place by the Hindu boys of our Sunday school. One fundamental rule is that no preacher is to spend time or strength in abusing Hinduism, and thus in raising opposition. They must preach only of the merits and excellencies of Christ and Christianity and its adaptation to the wants of all. This rule has had excellent effect upon the preachers who were too prone to spend their ammunition in opposing the superstitions which no one really believed. These meetings are held Tuesday evenings. Every Friday evening we all meet to hear reports from the secretaries of the four parties, to encourage each other with our successes, and to choose a subject for the next Tuesday's preaching. The men are enthusiastic in the work, the audiences are usually large (averaging 150) and appreciative." The missionary at Tirumangalam says: "I am trying to have the same thing done for the men as the Bible women are doing for the women—to visit them one by one repeatedly and try to impress them favorably with Christianity."

Medical Work.

Dr. Chester reports of the medical work as follows:—"That there was a total of 23,242 new cases treated in the Madura and Dindigul dispensaries, shows that there was a fair amount of solid work accomplished by the hospital assistants. That these came from 161 different villages and hamlets shows that these mission dispensaries are

popular with the people. That of the new cases mentioned above 6,879 were females proves that so much kindness was shown, so much pains taken to respect the feelings of the women, that they were not afraid to come to our dispensaries. That of the same total number 8,300 were native Christians; 3,150 Mohammedans, and 10,984 Hindus shows not only that there is a goodly number of native Christians, in our Madura district, but that their neighbors, the Hindus and Mohammedans, are not in the least troubled by mingling with them and that they thoroughly appreciate the advantages of a European and a Mission dispensary.

“A single visit to a large dispensary, a single careful inspection of the hundred or more ordinary run of cases of a day, will surprise the visitor at the degree and variety of suffering which appeals to be relieved. But it is when you multiply these cases by 365, and get into the ten-thousands, that you begin to understand how it is that a dispensary is regarded by the people as a practical and valued friend.

“Many of the cases presented for treatment are known to be hopeless, the moment the eye of the physician rests upon them. Many patients delay coming till it is almost useless to attempt medical treatment. And many need good nourishing food as much as they need medicine. Yet none of these cases leave a Mission dispensary, without practical proof of our interest in them and desire to help them.

“A Mission school, established in a locality where there had been no good one before, in which no expense or pains is spared to make it efficient, is a standing proof to the people of the interest we take in their children. Efforts we may make to improve the methods of cultivation, among the people, introducing new ploughs; better methods for preparing their cotton, for market; simple and more effective methods of irrigation, would convince the people that one wished their material prosperity. But a dispensary begins with the babies and passes on with the

children and parents and ends off with the grand-parents and great grand-parents. And it holds out the hand of mercy to the stranger, and the pilgrim and the orphan, who may claim no home or friends. It proclaims, each day, in the hearing of all the people, 'Come and let us help you,' and this, regardless of any social distinctions, regardless of poverty or wealth, to the native official in his carefully cut garment of snowy whiteness, or the beggar in his rags. Certainly these tens of thousands, who have attended our two principal mission dispensaries, from year to year have had no reason to be prejudiced against the gospel of the great and Divine Physician.

"Efficient medical work has also been carried on, as in previous years, in the mission dispensaries at Pasumalai and Mandapasalai, in both of which centres, natives coming from the adjoining villages regularly attend and receive medical treatment. There are also Medical Catechists at Battalagundu and Melur, who have done no little medical work among the school children and native Christians.

"The event of the year has been the arrival at Madura of Miss M. P. Root, M.D., to take part with us in the great medical work, ready to our hand, in Madura city and district. Very wisely she at once commenced the study of Tamil, to enable her to do still more efficient work among the natives. But this, however, has not prevented her from daily medical practise in our Madura mission dispensary. And the room here reserved exclusively for cases of women and children, has been open throughout the year, the women plainly understanding that it is their room, and that they are sure of a warm welcome and a loving word from the kind lady doctor they come to see.

"The native female nurse, who assists in the Madura dispensary, and the two in the Dindigul dispensary, all of whom have diplomas, have had their usual number of special cases and have regularly assisted in the care of women and children attending the dispensaries. Their services are very efficient and most valuable.

"One mission medical student has successfully passed his examination at Madras and entered upon his mission medical work at Melur. Two more are now in their last year at the medical school, and four are in their middle year.

"In closing the review of the medical mission work, for the year under review, I can neither report the actual number of cures of almost hopeless cases, nor the number of conversions, among those who have attended the dispensaries. The great Divine Physician, the Lord of the harvest, keeps this account in His own hands. But that an immense amount of suffering has been relieved and that large numbers have been influenced to think kindly of the Christian religion and our Divine Lord, has been my comfort and joy."

Accessories to Mission Work.

READING ROOMS:—Beside the Reading room opened in Madura, mentioned above, there is another also in Pasumalai for teachers, students and their friends. It has a good supply of Tamil English Newspapers and a fair reference and general library. It is much used. Melur has a valuable library of over 100 volumes. Mr. Gutterson says, "I would not be willingly without it. It is used more than I should expect though not so much as I wish. It is a means for bringing the educated community frequently in contact with me."

THE SCIOPTICON:—Some of the missionaries make considerable use of the sciopticon. It is very useful in collecting audiences on the itineracies and not less useful in interesting the people in the topic discussed. I feel sure says one of the missionaries that the impression made by such preachings are not lost. I often hear long afterwards of some one referring to the truth thus received.

CONCERTS:—The custom of an annual concert at the September meeting of all the mission is kept up. This

year the story of Joseph, very nicely rendered in lyrical form by Pastor Taylor, was sung to an audience of Christians and Hindus crowding the large church.

TRACTS AND SCRIPTURES:—Tracts of more than four pages 8vo are sold. The one pie tracts are very popular and are sold in great numbers. Nearly 46,000 tracts and hand-bills, probably the latter mostly, were disposed of. The diglot Gospel of St. Luke is much in use. The volume of Moody's sermons is reported as being popular and as having done much good. Some 279 Bibles, 254 Testaments, and 2,557 scripture portions were also circulated, almost wholly by sale. This implies a good deal of effort on the part of our agents, and a certain amount of interest in the purchase. The Bible Society also maintains several colporteurs in the district. There is plenty of evidence that the books which are bought are read. Purchasers ask for books by name; one story book bought often leads the purchaser to buy others; the reading of one of the gospels or the book of Proverbs leads to the purchase of the New Testament. Conversations with people who buy our books at feasts and who listen to our itinerant preaching reveal a considerable number who have given up idol worship, and who attempt after their fashion to worship the Christians' God, without breaking with Hindu society.

PRINTING:—The Bi-monthly and monthly sheets—the True News, and Joyful Tidings continue to be published. The latter has a circulation of about 1000 copies. An edition of the catechism 'Spiritual Milk,' and a hand-bill, and two statements for the Tirumangalam mission society, reports of the mission and native societies, have been printed beside a large amount of miscellaneous mission work.

LECTURES:—A course consisting of seven lectures of popular and scientific subjects by missionaries and others with a sciopicon exhibition and concert was carried through towards the close of the year. It was intended for educated Hindus and was held in the Madura Municipal Hall.

The course proved to be very popular and the audiences which were invited and received through tickets, filled the hall on almost every occasion. The experimental course can be said to have been a decided success and has done good in more ways than one.

Famine Orphanages.

These mementos of the famine of 1877—78 still continue. "We began the year," Mrs. Chandler writes, "with thirty-three orphan girls under our care and seven boys—in all forty. Of the girls—one is a teacher—two are in the Normal School at Madura, thirty-four boys and girls are in the school. Of the six boys we sent to the industrial school at Karur we hear good accounts. It was very pleasant to see, on our recent visit to Tirumangalam, four of these formerly destitute orphan girls with well-to-do husbands, happy mothers and trying to do something for Jesus."

"We have frequent proofs that many dear friends in our native land remember our orphans and pray for them. We thank all who show their love for Christ by their love for his little ones."

Mrs. Washburn writes thus of the orphanage at Pasumalai:—"The number in the orphanage this year has been nineteen,—of whom three are girls. Five of the larger boys are now in positions where for the most part they provide for themselves; seven are in school. Of the remaining boys three are in the high school. With one exception all have done well and give us satisfaction."

"The help from the Friendless Children's Aid Fund that has come to us for several years and that has given us, for the most part, the means to care for these destitute ones, ceased with 1884. We acknowledge with gratitude the assistance thus given and feel how great it was now that the remaining work of providing for them is wholly upon us."

Native Societies.

The Evangelical Society from the beginning of 1885 has divided receipts between grants-in-aid to native churches for the support of pastors and evangelists.

The plan provides that Auxiliary societies be formed in each station to undertake evangelistic work and that they retain for that purpose two-thirds of the contributions to the society, remitting the remainder to be used in pastoral support. Most of the stations have entered into the arrangement. Nine churches have received grants-in-aid this year, to the extent of about Rs. 436. The society under the new plan is prosperous and vigorous. Its receipts for the first eight months of the year were Rs. 1,244-6-8.

Widows' Aid Society.

Since its formation in 1864, 260 persons have joined the society, of whom 31 have died, and 49 have been struck from the rolls for failing to comply with the rules of the society. The present membership in good standing is 180. 21 widows and 4 families of orphans are now drawing pensions. The pension schedule ranges from Re. 1 to Rs. 5 per month. The funds of the society are slowly increasing. The point of severest trial has not yet been reached when the outgo will be larger than the income; but the society is believed to be on a sound basis and worthy of full confidence.

The society was registered in legal form in January 1880.

C. V. F. S. Normal School, Dindigul.

The number of students supported in the institution by the mission is considerable. At the invitation of the so-

ciety a visitor to the institution is annually appointed by the mission.

Mr. Tracy, the visitor for this year, reports as follows:—
 “The C. V. E. S. Training school has continued its efficient work in the training of young men as teachers. In it a large number of students from the mission have enjoyed its privileges during the year and have made fairly good use of them. The presence of an efficient catechist to concern himself about the moral welfare of the lads has been appreciated and his influence has been manifest. A considerable number of students from the Dindigul station have received a year’s training in school methods and now return to their work.”

BEFORE concluding we will again refer to the report of one of our older missionaries who laboring in the same district for nearly a generation can compare the state of things in 1860 with that of the present time.”

“As a general comparison between the results of 1860 and 1885 in the Periakulam station, it may be said that our adherents have increased from 1,200 to 2,660; more than quadrupled. The amount raised towards self-support and charity from Rs. 168 to Rs. 1,136; nearly seven fold. The number of primary schools from 8 to 32; four fold. The number of children in schools from 162 to 556; the number of pastors from one to four; catechists and school teachers from thirty to fifty; fees in village schools from nothing to Rs. 220.

“In 1860 only sixty-nine men, eight women and twelve children in the congregations were able to read. Now 290 men, eighty-five women and 234 children can read. These figures surely indicate as great progress as could reasonably be expected and they do not tell the whole story. Much might be added regarding the general intelligence of the people and their knowledge of the word of God. We have women who can repeat chapter after chapter of the Bible

whereas twenty-five years ago scarcely a man or woman not in mission employ could sing or pray in public; many members of the congregations now take an active part in social and public worship. Another point of comparison is in buildings. In 1869 we had only two permanent buildings with terraced or tiled roofs; now we have eleven."

Summary.

To summarize the chief features of the year's work. Some three or four new congregations have been begun and as many dropped. Schools have been opened in about twenty localities.

The names of 1,138 girls are on our school rolls this year against 842 last year. According to the government report of 1884 there are but 1,048 female pupils in all schools known to the government in the district. It would therefore appear that the mission schools have not only made a striking advance but this year contain more female pupils than were to be found in all of the schools of the district last year. This is a very significant fact.

One church has been organized and 130 persons have been received from non-Christian and non-protestant communities. Seven substantial church edifices have been begun or completed. The money raised by the churches for religious and benevolent purposes has exceeded the high water mark of Jubilee year by above Rs. 350. The school fees amount to Rs. 11,603 and exceed those of last year by Rs. 1,289.

More energy ^{etc} and systematic work has been done in itineracies and street-preaching, and more than this a considerable step forward has been taken by organizing distinctively evangelistic district societies among native Christians and their formal entrance upon the work of Christianizing their fellow-countrymen. In reviewing the reports on which this year's statement is made, the writer has been impressed with the total of Christian influences which are systematic.

cally brought to bear on the people of the district—influences not yet yielded to like those of early spring before winter has resigned its sway. He has equally been struck with the total sum of religious effort the Christians are making to house themselves in church edifices, to educate their children, girls as well as boys, and to endow their own institutions, to support their pastors, and to preach the gospel to the heathen by catechists, by tracts and Bibles, and personally. In some respects, they could have done much more than has been done. But the past proves they are willing to learn. We grieve over the fact that so few, of many who actually joined us from the heathen, have stood firm, that the increase in the churches is so small. We see the need of a divine impulse—of a power behind all labor and methods and appliances, and we wait, as the apostles were bidden to wait, that we may be endowed with the Spirit from on high.

APPENDIX.

Extracts from Pastors' Reports.

Rev. S. Mathuranayagam reports of the Madura West Gate Church:—"The congregation has increased during the year by nineteen, and the church by fifteen members. Two women only have been admitted this year on profession of faith and both from Hinduism. Twelve children were baptized and four marriages were solemnized.

"The church has raised during this year for church maintenance and works of benevolence Rs. 452-15-7. There are at present under the care of the pastor 255 souls of whom 150 are communicants. New endeavors are made that the church may grow in grace and in the knowledge of Jesus. The spirit of work and self-denial for Christ is developed in some. This they have evinced by volunteering to tell of Christ with eagerness to their Hindu brethren who flock to the festivals of the town and its vicinity.

"The evangelistic work among the town people is carried on by systematic preaching. But the people of the town need moral courage and firmness to become adherents to Christianity.

"The one hour I devote every day to teaching the Bible in the mission High School encourages my hopes. A Brahmin teacher is reading the Bible with a commentary he bought for Rs. 3½."

Pastor Colton reports of the Dindigul church and congregation:—"I have more or less to do with all the girls' and boys' schools in this town under the management of Dr. and Mrs. Chester. At no time have the prospects among the Hindu children and their parents seemed more hopeful. Many of their prejudices have been removed and a wide door of usefulness has been opened. The progress of the Christian children in the knowledge of the Bible and the pleasure they manifest in religious services and songs are worthy of note.

"The methods devised by the new committee of the church

have increased its income. Besides supporting their pastor entirely the church have sent this year Rs. 19-8-0 to the Madras Bible and Tract Societies against Rs. 18 of the previous year. A widow, a member of this church, that had lost the sight of both eyes by cataract has had her sight restored by a surgical operation in Madras. As soon as she returned she gave Rs. 50, to Dr Chester, who persuaded her to undergo treatment, as a thank-offering to God for her cure.

"Of the 16 that united with the church this year, two are from heathen families, and one from a bigoted Roman family. My labors as well as those of my associates in the town and its suburbs, are much appreciated by some of the high caste men who attend the Sunday service of their own accord and one of them, a young man, is not far from the kingdom of God. We humbly labor and wait for power from on high.

"I have to record the death of three prominent members of the church, one of whom, was, for several years a pillar in it. Another—a good wife and mother, departed this life in perfect peace. Her last words were:—‘I am going to my Saviour, take care of my dear children.’"

Pastor Perumal* reports:—"There are under my care more than 500 Christians of whom more than a hundred are communicants. All of the Christians are united and they improve in coming to the sabbath services and in giving for the support of the Gospel. They promised at the commencement of the new year that they would give a certain amount during the year and their promises are being fulfilled. Some bring thank-offerings because of deliverance from their afflictions. Some bring the first fruit of their harvests and others bring offerings of fowls. The families have all received kalayams into which they put money as they like and bring them at the appointed time. The Christians have advanced much in their Bible lessons. Last year I urged them to buy Bibles, portions and lyrics and they did so. I hold prayers in the church every evening and at other times in the houses of the people. I am sorry to say though my people have progressed in religious knowledge still many of them have not real piety nor devotion to their precious Saviour. On the other hand some of

* Mr. A. Perumal was ordained over the church, March 29th.

the people are faithful and truly pious. They proclaim their great Redeemer to their neighbours. Many whole families come regularly to the church with their Bibles and lyrics in their hands and are anxious to hear the word of God. I know that some of them read the Bible in their houses. Sixteen persons have joined the church on profession."

Report of Rev. A. Barnes:—"The people of the Pasumalai congregation live in three different places, Kilaneri, Sikkandamalai and Pasumalai but by far the larger part are in Pasumalai. Three men, members of the church died in Sikkandamalai in the early part of the year. One of them was the means of the conversion of Moses, a man of another caste, who was baptized and admitted to the church this year; and though much opposed by his wife and friends he has lived down the opposition and they are now friendly.

"The public worship in the church and the other religious exercises are conducted with a view to convert the students, and to make them useful, Christian young men. They study the Bible in the Sunday school and in all their classes every forenoon, and have a quiet half hour of Bible-reading every morning. The students of the sixth and eighth classes go up for the Peter Cator examinations and all the other classes have written Bible examinations.

"In addition to the Sunday afternoon preaching in the villages by the catechists and larger students the theological students, with others, itinerated during the holidays and were diligent in the heathen festivals in preaching and selling books.

"One group of students have provided themselves with some musical instruments to accompany their singing in their preaching services among the heathen.

"Two additional lamps for use in our evening service were presented to the church this year—one by Mr. Washburn's servant, Samuel, and the other by one of the school classes.

"The weekly meetings of the women are better attended than formerly. In addition to the regular meetings they have formed a society under Mrs. Washburn's leadership for increasing their interest in the religious instruction of their children and for doing good to those about them. They contribute to a fund which they

hope in time to appropriate to evangelical work among the heathen women.

“Eleven persons were added to the church during the year on profession of faith, two of them from the heathen.”

Report of Pastor Isaac:—“ We have had a general gathering of the people of our congregation several times during the year. One object has been to give opportunity for bringing voluntary offerings. In these several gatherings we have received fifteen fowls, a buffalo and calf, two cows, four calves and Rs. 55 in cash. This is another method adopted by the church in addition to their tithes, subscriptions, and the handfuls of rice taken by the women from the daily family allowance for paying the salary of their pastor. We have received during the year fifteen members to the communion of the church on profession of faith, 14 children have been baptized and four marriages have been solemnized. Five of the new converts have come from the higher castes and though they have been called to endure persecution from their relatives and threatened with expulsion by their caste people, they have been enabled to continue steadfast.

“I have at Kambam a class of twenty young men who are learning to read the Bible, to sing the sacred lyrics and to pray. I have sometimes taken these young men with me in street preaching and their singing has attracted multitudes to whom we have preached the gospel. I am much encouraged in my work.”

Pastor Seymour's report:—“ In my pastorate there are eight villages in which there are Christians, with a total of 651 members of congregations, of whom 109 are church members. Some of them are very poor being bound servants under Hindu masters, so that it is very difficult for them to observe the sabbath properly. Yet seeing as we do their difficulties we cannot cherish towards them uncharitable feelings, but desiring their salvation and trusting in the grace of God we strive to do all that can be done to instruct them and lead them in the way of life. Others who possess lands of their own, though much oppressed by the Zemindar show a brave and earnest spirit, bearing their trials with fortitude and seem actuated by a living faith. One Christian, by the name of Abraham, has determined to build in his vil-

lage a substantial church edifice, if the mission will bear half of the cost. He has already purchased the site, but the work is at present delayed on account of some trouble with the Zemindar.

“A Christian in another village has laid out Rs. 33 of his own money in repairing the church.

“A relative of the Kombai Zemindar and a descendant of one of the old Pandian rulers, having become a Christian and being the husband of two wives, after arranging to live with only one and providing support for the other was admitted to the church a few years ago. Now both the wives having become Christians have made a profession of their faith in Christ before the world in baptism. Ten persons have been received to the church this year on profession of their faith and of ten members who were suspended, two have been restored to the fold. Five children have been baptized. The congregation has given nearly 200 Rs. for charitable purposes.”

Pastor Williams' report:—“Three Roman Catholics who had often reviled us calling us heretics and saying that we had embraced the Protestant faith only for the sake of the loaves and fishes have been converted and have become active members of our congregation.

“Our young men's Christian Association have held a religious meeting each week in which questions on the Bible lesson previously given out have been mutually asked and free discussion engaged in, with addresses, prayers and singing. About fifteen young men usually take a part in these exercises.

“I have visited my people to ascertain how generally they observe family prayer, and in twenty families accustomed to this observance, I found that some allowed their children to be absent. This I showed them was very wrong since this was one way to train their children in the nurture of the Lord. I have conducted five itineracies during the year, visiting 120 heathen villages and with five catechists preaching the gospel to over 11,000 people, distributing 140 scripture portions and 500 tracts. We were everywhere received kindly by the people.”

Pastor Eames of West Karisakulam, Mandapasalai, reports as follows:—“The people show great interest in hearing the word

of God and in attending meetings. One man was formerly very irregular in attending public meetings and when urged by the pastor to be more regular said in reply 'Do you want my company because you are afraid to be alone in the church?' All this is now changed and he regularly attends meetings and observes the sabbath. An old widow who lives about a mile and a half distant comes punctually every sabbath although she is weak and feeble, to attend the service bringing her weekly subscription to the pastor's support and sabbath collections. This woman expects soon to be with the Lord and desires to know more about heaven. She asks every servant of God that visits her to offer prayer in her house.

"A man has lately died who joined the church only last year. He was formerly a notoriously wicked man, but by the infinite mercy of God, he was converted. From that time he was zealous for the cause of Christ and was a means of the formation of a congregation consisting of his relatives. He was very earnest for the propagation of Christianity. He died peacefully in the Lord.

"Another woman, a member of this church who was greatly persecuted by her heathen husband, has also died this year and is free from the persecution and enjoying the presence of her Saviour for whose love she exposed herself to such affliction.

"It is gratifying to think that the people are gradually growing in the matter of giving though many are very poor and hardly able to support their families and educate their children by providing for them necessary books and fees. Some of them have given cheerfully and liberally.

"I must not omit to mention that some members of this church work with their pastor for the upbuilding of this church and in evangelistic work."

Pastor Samuel Taylor of Aruppukottai, Mandapasalai, reports as follows:—"Daily morning and evening prayers are regularly conducted in the church. A church built at Rattangudi was dedicated on July 5th and five persons were admitted to the Lord's Supper at the same time. Every family in this Rattangudi congregation gave four rupees towards the erection of the church and at the dedication liberal gifts were made.

"In the itineracy during the latter part of March seventeen persons embraced Christianity in Attipatti and the helpers worked with zeal and self-denying spirit. Some members of the congregation were also present and worked well.

"Several persons from the Palayampatti congregation have gone to distant places to earn a livelihood.

"The Bible woman's work at Aruppukottai is increasing. Brahmin women show more inclination than the Sudra women to study and listen to gospel truths.

"Weaving which is the main source of livelihood of my congregation is very much crippled by the introduction of English cloth. Notwithstanding this the people have shown great heartiness in contributing towards the support of the pastor and have given more than last year."

Pastor Thomas of Sevalpatti reports as follows:—"We have a monthly meeting of some of the catechists and deacons to consider the best way of building up the church.

"I am glad to say our people are also making progress in the knowledge of Scripture several members have bought Bibles and read them regularly. They also read the appointed portion of Psalms before hand, and at the service all unite in reading it correctly. They regularly study the Sunday school lessons, creed, and ten commandments, and many can repeat the latter. A Reddy fifty years of age, has bought a Bible and reads it daily with me and talks with me upon the subjects he has read about. For the support of the pastor the people have given more than last year. A young man, who embraced Christianity two years ago, has built a church and a school-building at his own expense and handed them over to the mission.

"The women's meeting is regularly conducted by my wife and catechist's wives, and handfuls of rice are collected.

"The Sevalpatti church which is now completed was dedicated in February and on the occasion more than two hundred Christians were present in the church. Some Hindus come and sit quietly at the Sunday service and join with the Christians in giving contributions.

"We thank all the friends who have helped in the contributions of the church.

“The work is large and the helpers few and I ask all Christians to pray to our heavenly Master for the blessing of His Holy Spirit.”

Pastor Christian of East Karisakulam, Mandapasalai, reports as follows:—“I am glad to say that my congregation is growing spiritually. Some have learnt to pray, others are able to conduct prayer meetings in my absence, some feel the duty of proclaiming Christ to the heathen, and all contribute towards the pastor’s support and charitable purposes. In Nirani between fifty and sixty persons have asked to be taken as Christians.

“I have had the charge of the Velanurani, Samipatti and Purasalur churches during the year.”

Pastor Thevasagayam of Pommanpatti reports:—“The last two years has been a time of tribulation for my church. Although the people are by a large majority Christians and have inhabited the place for between fifty and sixty years some of the people of Karupatti, vexed at the progress of Christianity and the prosperity of the Christians, and tired after a long time with their want of success in annoying them set up a man to lay a claim to a large part of the land on which the village stands. It was sold at auction to another man for Rs. 3-4-0, on the ground that the person to whom it belonged could not pay the tax. Then he put the case in court to eject the villagers and the mission. I trust all this may be for the good of the church.

“Two members of the church, one a recent convert, have each contributed Rs. 25. My people suffer much from persecution. About two years ago Savarimuttu of Nachikulam was converted. Not along ago six or seven houses in that village were burned up. He was accused of setting fire to them and on investigation of some false witnesses to this, he was beaten and arrested and sent to jail. Now after lying in jail during the busy season of the year his sentence is reversed and he is set at large.

“As a mother of a sick child has no rest so have I been for these two years.

“The church building is still unfinished. I trust God will raise up some benefactor to help towards completing His house in this poor afflicted village.”

Mr. Jones writes of Rev. John Cornelius, late pastor of the East Gate Church, Madura :—"I mourn exceedingly the death of one of our native pastors. The Rev. J. Cornelius, after a service of thirty-eight years at the age of sixty-four, passed on to his heavenly reward, Dec. 9th. He had been a faithful instructor in our schools for many years and was afterwards called to the pastoral charge of the East Church in Madura upon its organization in 1872. Since that time he has taken a prominent position among our native brethren, and through his wise counsels and manifest integrity has exercised a large and wholesome influence among his native brethren. To us in this station his influence and faithful service have been still more invaluable. His spotless character and loving interest in the people for whom he labored made him an excellent pastor and his general intelligence, public spirit, long experience and extensive acquaintance in the city gave him an influence among Hindu gentlemen, which he always used for the spiritual good of that class and for favorably impressing all outsiders with the excellence of the gospel of Christ. While we cannot hope to find a successor to him who will make good our loss, we yet pray the great Head of the church to send some one here whose services He will bless for the rapid upbuilding of an important church in our mission."

Rev. J. E. Chandler writes of Pastor Vethamuttu, who died January 7th 1885. He was born of Christian parents in Periakulam in 1840 and was educated in the Tirumangalam boarding school and at Pasumalai.

"From his first entering upon mission work in Palani he showed such good judgment in attending the financial matters of the station that more and more responsibility was thrown upon him, and it is a good deal to say in India that he was never known to betray his trust. During the famine in 1877—8 he was appointed on the famine relief committee along with the government officials and the most influential men in Palani. He did not talk much; but whenever he did offer any suggestions they were listened to with marked attention. Public estimate of him is illustrated by the remark of a Tahsildar who after examining him as a witness in a law suit remarked 'This settles the matter as Rev. Mr. Vethamuttu never tells a lie.'

"When the Rev. Mr. White on account of Mrs. White's ill-

ness in 1869 was obliged to leave his station, Palani was left for more than eight years without a resident missionary. Soon it was thought best that Mr. Vethamuttu be ordained as the pastor of the church, which relation he held until his death. After his ordination responsibility fell upon him, and his earnest Christian character underlying all his other qualifications enabled him to bear the burdens and manage the affairs of the station with a fair amount of success. Some of the catechists who had been laboring with him for many years write in the following strain:— ‘His leading characteristics were kindness to others, eagerness and zeal in winning souls to Christ, patience in settling difficulties between the heathen and Christians, meekness and humility. To the common people he was a very acceptable preacher. They heard him gladly. His rebukes for those who walked disorderly were always delivered with so much love and kindness that he was justly called the peacemaker. Although he came from a lower caste he was equally respected by all and treated his fellow-laborers with brotherly kindness and affection.

“He was taken to Dindigul for medical treatment and a little before his death, calling his wife and children around his bed, he was just able to utter this prayer ‘O God of Israel, I deliver my family and myself into thy hands’ and then expired.

“He was buried in the Dindigul cemetery.”

TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.					Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain, or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Atten- dance.	Sabbath Schools.	Sabbath School Atten- dance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.									
		Ordnained.	Catechists.	Teachers.	Bible Women.	Total.																	Station Purposes.			Other Purposes.			Total.			
																							Rs.	A.	P.	Rs.	A.	P.		Rs.	A.	P.
Madura	1834	1	11	20	10	33	17	14	170	217	390	777	29	17	16	9	627	12	565	138	132	174	916	15	1	340	7	11	1257	7	0	15
Dindigul	1835	3	19	49	1	72	57	29	491	420	642	1553	-14	55	18	12	880	1	135	292	118	158	559	15	1	311	9	3	871	8	4	15
Tirumangalam	1838	1	19	17	1	38	55	33	402	358	556	1316	1	61	30	9	812	3	174	250	73	153	1221	6	5	91	8	11	1312	15	4	15
Tirupuvanam	1838	1	8	9	1	19	17	10	112	136	165	413	40	20	6	5	231	7	26	39	23	42	199	6	5	62	9	0	261	15	5	15
Pasumalai	1845	2	2	12	2	16	4	2	142	35	52	229	25	4	3	3	190	1	160	137	22	23	195	15	1	64	8	0	260	7	1	15
Periakulam ...	1848	4	24	25	2	55	48	41	669	749	1242	2660	23	78	75	25	1400	26	680	290	85	234	797	6	6	339	3	4	1136	9	10	10
Mandapasalai	1851	4	29	23	1	57	103	56	820	759	978	2557	-84	76	42	0	1302	4	120	318	99	130	1066	9	3	45	0	0	1111	9	3	10
Battalagundu	1857	2	13	21	3	39	25	19	196	226	426	848	21	29	11	7	548	21	407	101	60	182	232	2	10	200	13	0	432	15	10	10
Méhir	1857	...	5	18	1	24	10	6	40	41	75	156	1	9	2	2	147	9	244	38	21	22	129	11	7	18	1	0	147	12	7	10
Palani	1862	...	12	22	2	36	15	15	156	173	367	696	64	21	14	8	492	15	393	76	36	88	71	9	8	41	8	7	116	2	3	10
Mánánadura	1864	...	10	18	1	29	23	15	122	134	204	460	-1	15	1	5	369	5	155	37	27	55	243	8	7	31	1	0	274	9	7	10
Total ...	...	18	152	234	23	418	374	240	3320	3248	5097	11,665	105	385	218	85	6998	104	3059	1716	696	1261	5634	10	6	1549	6	0	7184	0	6	10

NAME OF STATION.	CHURCHES.	PASTORS.	Date of Organization.	Date of Ordination.	Present Membership.	Contributions.	Baptised in Infancy.	ADDITIONS.					LOSSES.					Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptised this Year.	Baptised Persons in Cong. not Communicants.		
								From Romanists.	From Heathen.	Total by Profession.	Dismissed to Madure Mission Churches.	From other Missions.	Restored to Church Privileges.	Total.	Suspended.	Excommunicated.	Struck from Records.						Deaths.	Total.
Madura	Madura Station	1834	Rs. A. P.	79	1869	452 5 7	6	1	2	6	5	4	6	21	8	2	6	1	3	20	1	6	6 108	
Madura	Madura West	1868	Rev. S. Mathuramayagam	140	1873	548 12 2	7	..	1	2	25	15	1	43	14	10	1	..	3	28	15	372	12 109	
Madura	Madura East	1872	* Rev. J. Cornelius ..	153	1872	548 12 2	6	..	1	8	5	4	1	17	6	5	4	1	11	27	-10	18 188		
Dindigul	Dindigul Station	1835	1885	218	1885	464 11 8	5	12	6	23	3	..	..	26	..	2	..	..	1	23	23	37 492		
Dindigul	Dindigul	1875	Rev. J. Colton	114	1875	375 2 3	13	12	1	16	18	..	..	34	37	2	..	14	3	66	-22	360 4 199		
Pudukottai	Pudukottai	1872	Rev. A. Clark	208	1872	31 10 5	..	..	3	3	..	..	..	..	11	..	..	..	..	1	12	12	6 137	
Tirumangalam ..	Tirumangalam Station ..	1838	" A. Clark	104	1872	58 11 6	..	..	..	..	..	..	..	3	62	..	..	..	2	64	61	5		
Madankur	Madankur	1856	"	109	1872	47 9 0	6	..	7	13	..	..	..	13	..	5	..	..	..	5	8	14 168		
Trinity	Trinity	1855	"	60	1872	282 10 10	8	..	..	..	62	..	..	62	2	..	..	..	..	2	60	7		
Station	Station	1838	"	94	1872	261 15 5	8	..	1	4	..	..	..	10	..	1	..	..	2	3	7	94		
Tirupuvanam ...	Station	1838	Rev. A. Barnes	124	1871	260 7 1	8	..	3	11	18	..	..	31	16	..	..	1	2	19	12	124		
Pasumalai	Station	1845	" C. Williams, Ag.	80	1883	65 10 0	..	..	7	7	3	..	..	5	3	6	..	..	1	2	7	7		
Periakulam	Bodinakanur	1859	" S. Nallathambi ..	84	1883	220 15 0	0	..	7	7	2	..	..	10	..	3	1	..	2	6	4	7		
Periakulam	Kambam	1872	" S. Isaac	145	1872	230 4 0	2	..	6	7	2	..	..	6	15	6	1	9	1	6	4	9		
Periakulam	Kombai	1836	" E. Seymour	109	1858	238 6 0	5	..	3	8	1	2	..	13	..	1	..	1	5	22	7	6		
Periakulam	Kodikanal	1857	"	48	1858	228 1 10	2	..	..	2	5	..	..	7	2	1	..	1	4	3	8	6		
Periakulam	Kotaimedu	1856	" C. Williams	61	1858	94 5 0	2	..	..	2	..	..	..	4	..	..	..	..	1	1	3	4	5	
Periakulam	Kovilapuram	1856	" S. Isaac, Ag. ..	115	1856	210 0 11	4	..	6	9	4	..	1	15	16	..	..	2	3	12	2	7		
Mandapassalai ..	Mandapassalai Station ..	1851	"	33	1855	54 0 5	1	..	1	1	2	..	..	3	1	1	..	1	1	17	2	111		
Mandapassalai ..	Paralechi	1855	"	39	1855	15 13 6	1	..	1	1	2	..	..	3	1	..	..	1	1	3	2	23		
Mandapassalai ..	Velanurani	1855	"	43	1855	82 1 7	1	..	4	4	2	..	..	11	..	..	..	1	1	10	1	3		
Mandapassalai ..	Karisakulam East	1855	Rev. D. Christian ..	109	1860	123 6 6	2	13	15	10	3	2	..	28	4	..	..	2	6	22	45	41		
Mandapassalai ..	Karisakulam West	1855	" M. Eames.	1870	1870	43 8 3	..	..	1	1	3	1	..	5	..	..	..	..	2	6	618 6 47			
Mandapassalai ..	Kanjampatti	1858	"	19	1858	38 8 1	..	..	1	1	1	..	..	2	..	..	..	1	3	2	16	16		
Mandapassalai ..	Purasalur	1858	"	27	1858	38 8 1	..	..	..	..	..	..	..	4	6	4	..	..	1	10	6	20		
Mandapassalai ..	Samipatti	1858	"	90	1858	247 8 5	2	..	..	..	..	..	..	18	5	1	..	7	5	18	..	91		
Mandapassalai ..	Sevalpatti	1855	Rev. M. Thomas	100	1873	207 15 2	2	15	17	3	6	..	..	23	2	2	..	1	5	18	..	96		
Battalagundu ...	Aruppukottai	1853	" Samuel Taylor ..	120	1853	111 9 8	5	2	6	12	2	..	..	14	13	..	..	1	1	14	..	41		
Battalagundu ...	Battalagundu Station ..	1872	"	66	1872	16 0 0	2	4	6	6	..	..	..	9	..	..	..	8	8	1	1	67		
Battalagundu ...	Ammappatti	1872	"	57	1872	51 4 5	..	1	1	1	1	..	..	2	..	..	..	..	..	2	2	61		
Battalagundu ...	Silukkuvarpatti	1876	Rev. M. Devasagayam	68	1877	55 2 4	8	1	4	1	..	..	8	14	..	..	..	..	..	14	..	51		
Battalagundu ...	Ponnamatti	1876	"	23	1876	20 1 0	..	1	1	2	1	..	..	3	..	3	..	..	..	3	5	13		
Meiur	Chanderipuram	1878	"	43	1878	147 12 7	2	..	2	1	..	..	3	8	..	..	..	..	..	3	6	48		
Palani	Station	1857	"	135	1857	19 6 3	3	15	18	1	..	..	..	19	..	1	..	..	..	3	16	185		
Manamadura ..	Station	1862	* Rev. D. Vethamuttu	66	1872	240 12 1	5	3	8	8	1	7	..	16	8	..	..	..	2	8	8	66		
Manamadura ..	Station	1864	"	3020	1864	6825 13 7	82	31	109	225	201	61	81	518	2382	35	42	30	65	408	115	3020		
Manamadura ..	Station	1864	* Died. Total ..	3020	1864	6825 13 7	82	31	109	225	201	61	81	518	2382	35	42	30	65	408	115	3020		

No. III. Evangelical Statistics.

NAME OF STATION.	ITINERACY.				BIBLE WOMEN.				BOOK DISTRIBUTION.							Total of Receipts.												
	Number of Itineracies.	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruc- tion.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.		Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions.		Tracts.	School and other Books.	Received for Tracts and Books.					
																			Rs.	A.				P.	Rs.	A.	P.	
Madura	3	7	1	14	2	171	22	127	11,018	1	10	...	25	50	57	16	382	10	10	2	8836	6575	737	12	0	Rs.	A.	P.
" Mrs. Capron	...	...	...	...	...	...	...	...	...	10	915	235	671	17,651	...	60	26	7	14	3	3835	1314	59	0	6	748	6	2
Dindigul	7	15	...	6	...	444	74	595	27,245	1	545	14	634	1597	42	48	694	35	14	0	6560	1178	97	14	3	66	14	9
Tirumangalam	1	2	...	13	...	91	7	63	3913	1	17	9	449	3317	33	4	200	28	7	6	4183	1531	103	3	5	133	12	3
Tirupuvanam	2	3	...	12	...	108	9	71	3386	1	12	5	67	340	9	23	62	19	0	9	1707	454	41	14	10	131	10	11
Pasumalai	2	5	...	9	...	117	8	99	2705	...	...	...	...	...	54	30	344	24	6	0	4020	570	25	15	9	60	15	7
Periakulam	6	30	...	13	...	325	51	156	13,628	2	32	10	120	2396	13	11	264	8	13	6	681	1471	105	1	7	113	15	1
Mandapasalai	5	14	1	78	1	585	52	374	30,323	1	26	78	420	3860	25	22	110	23	9	6	5721	549	94	12	6	118	6	0
Battalagundu	8	10	1	8	2	80	51	123	14,211	3	16	5	244	15,220	15	13	51	8	5	3	6688	1106	97	6	5	105	11	8
Méiúr.....	2	9	...	13	...	11	10	84	5070	1	14	8	18	112	11	3	144	2	14	11	598	857	35	7	11	39	6	3
Palani.....	1	7	...	13	...	11	11	101	5484	2	37	24	30	2351	5	4	30	2	7	0	2475	957	81	2	8	83	9	8
Mánmadura....	3	16	1	14	22	243	26	399	13,049	1	22	13	374	3364	15	20	250	11	0	0	600	743	124	5	10	135	5	10
Total....	40	118	4	193	27	2186	321	2192	130,037	24	1646	401	3052	50,258	279	254	2557	183	6	10	45,904	17,305	1604	1	8	1788	7	11

No. IV.

Educational Statistics.

NAME OF STATION.	PASUMALAI						BOARDING SCHOOLS.					VILLAGE AND DAY SCHOOLS.										HINDU GIRLS SCHOOLS.		Fees from all Schools.	Rs. A. P.
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teachers Class.	Total of Scholars.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist & Heathen Boys.	Do.	Total.	Schools.	Teachers.	Scholars.	Grand Total in all Schools.						
Madura.....	-	-	-	-	-	...	96	14	23	2	84	28	112	456	38	494	606	-	4	...	702	4246 13 3			
" Mrs. Capron	-	-	-	-	-	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	328	0 0 0			
Dindigul	-	-	-	-	-	...	40	22	31	1	56	6	62	535	14	549	611	8	2	13	145	796			
Tirumangalam	-	-	-	-	-	...	67	14	13	1	50	20	70	133	4	137	207	2	2	37	311	1435 0 0			
Tirupuvanam	-	-	-	-	-	...	...	9	7	2	14	6	20	151	19	170	190	1	1	19	209	389 7 3			
Pasumalai.....	1221	186	6	-	-	213	...	1	1	1	9	8	17	1	...	1	18	...	-	...	231	8 9 6			
Periakulam	-	-	-	-	-	...	35	28	4	92	20	122	409	35	...	444	566	2	2	43	609	3155 13 0			
Mandapasalai	-	-	-	-	-	...	31	13	14	4	84	25	109	218	14	232	341	1	1	12	384	221 15 6			
Battalagundu.....	-	-	-	-	-	...	123	13	11	2	42	18	60	189	8	197	257	2	2	27	407	248 0 0			
Mélur.....	-	-	-	-	-	...	32	9	11	2	16	2	18	202	...	202	220	1	2	40	292	683 1 6			
Palani.....	-	-	-	-	-	...	26	14	15	4	29	20	49	328	5	333	382	2	2	79	47	452 14 9			
Mánámadura	-	-	-	-	-	...	45	5	14	...	2	...	2	172	8	180	182	1	1	22	249	70 11 8			
Total...	1221	186	6	-	-	213	460	146	167	23	478	163	641	2794	145	2939	3580	17	36	752	4677	11,103 11 6			

DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. EDWARD CHESTER, M.D.

For the Dindigul Dispensary.

	Rs.	A.	P.
Madura Local Fund Board	1,368	0	0
Dindigul Municipality	455	0	0
Joint grant L.F.B. and Municipality for medicines	650	0	0
E. E. Glazier, Esq., B.C.S.	200	0	0
A Friend	100	0	0
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Christian Vernacular Education Society	50	0	0
J. E. Evans, Esq.	25	0	0
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A Friend	100	0	0
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Mrs. F. C. Smith	20	0	0
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1884.

From Central Church, Chelsea, for a bell for Melur	\$10.00
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1885.

From 1st Cong. Church, Chelsea, Young People's Society, thro' Miss M. F. Lovett, Treas'r, for bell, Melur	45.00
From Dr. John Buck, Chelsea, Mass., for bell	75.00
From Mr. Charles Haskell, Peabody, Mass., for a Marcy's Sciopticon and views, for Melur station (The same friend had previously given \$50.00 for the same purpose.)	50.00
From Mr. A. L. Williston, Northampton, Mass.	50.00
From Miss Lucy, Williston, " "	3.15
From Young People's Society, Rev. H. W. Lathe's Church, Northampton, Mass., thro' Mrs. Lathe, a valuable library for use of Melur Lyceum acknowledged with thanks by George H. Gutterson.	

REV. J. T. NORES.

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	Rs.	A.	P.
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Rs.	804	4	3

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West Church, Rev. S. Mathuranayagam.
Eleven catechists, twenty teachers, ten Bible women.

Dindigul.

Rev. E. Chester, M.D., Mission Physician, Mrs. E. Chester.
Dindigul, Rev. J. Colton; Pukailaipatti, Rev. A. Clark; Rev. A. Savarimuttu.
Nineteen catechists, forty-nine teachers, one Bible woman.

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Rev. J. E. Tracy, Mrs. J. E. Tracy.
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In charge of, Rev. J. E. Tracy.
Rev. G. Vethanayagam. Eight catechists, nine teachers, one Bible woman.

Pasumalai.

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Seminary Church, Rev. A. Barnes; Rev. W. A. Buckingham.
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Kambam, Rev. S. Isaac; Kombai, Rev. E. Seymour.
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Thirteen catechists, twenty-one teachers, three Bible women.

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Rev. A. H. Burnell, Mrs. A. H. Burnell.
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	American Laborers.	Pastors.	Communi- cants.	Pupils in Schools.
1813, Marattha ...	24	14	1,593	1,939
1816, Ceylon ...	14	11	1,189	8,872
1819, Western Turkey	64	19	2,196	5,559
1834, Madura ...	32	18	29,08	4,709
1835, Zulu ...	26	2	782	1,865
1836, Eastern Turkey..	40	27	2,219	5,367
1847, Central Turkey..	25	15	3,400	3,425
„ Foochow ...	15	1	284	178
1852, Micronesia ...	17	11	4,000	1,958
1854, North China ...	44	...	869	219
1858, Eu. Turkey ...	27	5	444	389
1869, Japan ...	44	19	2,752	388
1872, Western Mexico	7	...	49	20
„ Northern Mexico	4	...	15	...
„ Spain ...	3	5	430	400
„ Austria ...	2	...	136	33
1880, W. Cen. Africa..	7	...	...	20
1882, Shanse (China)..	11	...	...	...
1883, Hong Kong ...	1	...	22	170
„ E. Cen. Africa ..	6	...	...	40
„ North Japan ...	7	...	104	...
Total Missions...	...	...	21	
„ American Laborers (including Ladies) ..			420	
„ Pastors ...	...	...	147	
„ Communicants ...	...	...	23,312	
„ Pupils in all Schools and Colleges ...			35,547	
Income of the American Board for 1884—1885 ...				\$657.090

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